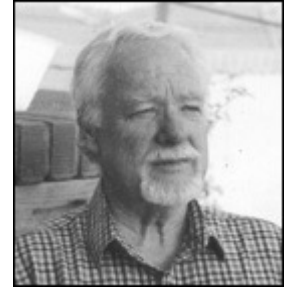


SMITH'S REPORT

On the Holocaust Controversy

No. 135 www.Codoh.com January/February 2007



Serving the Revisionist Community since 1990

SMITH AT THE TEHRAN CONFERENCE

“JAILING OPINIONS” BY LADY MICHELE RENOUF

LETTERS, THE NEWSDESK AND A SECOND HOLOCAUST CONFERENCE

The “Battle for the Campus” Goes to Teheran

Bradley Smith

The “Holocaust” Conference in Tehran was significant for three primary reasons, in my view. In the first place, the fact that it happened and that it was sponsored by the foreign ministry of a Nation State. Secondly, because the State that sponsored it is “evil,” and fronted by a Hitlerian-like demon, it appears to have forced other State leaders around the world, and particularly in the West, to condemn it with a ferocity that approached insanity, giving the event world-wide publicity that it would not have gotten otherwise. And thirdly, and perhaps the development that will prove to be the most important, a provisional committee of Western revisionists was formed, sponsored by an office of the Foreign Ministry of Iran, to consider ways to “take the show on the road.”

The Conference itself was organized by the Institute for Political and International Studies (IPIS), an office of the Foreign Ministry of Iran. It consisted of an opening session, then three sessions of talks the first day, and three the next, each with several speakers.

On the first day, 11 December, we were transported from the Ministry guest house (three six- and eight-story apartment buildings) by small buses and several autos the two miles or so up hill to the Institute. It had snowed the previous days and there was snow on the ground in the trees. The Institute itself was the grandest site for a revisionist conference that I have yet seen. The moment I entered the large lobby two young men came up to me and introduced themselves. They recognized me from my mug shot on CODOHWeb. They were college age. Over the next two days maybe a dozen young men and women came up to introduce themselves, say they recognized me from CODOHWeb. I realized later that all were in the mid-twenties or younger. Not one appeared to have reached their thirtieth year.

The opening session of the conference was chaired by Dr. Manouchehr Mohammadi, Deputy Foreign Minister for Education and Research, Iran. When I had occasion to talk to him later, I discovered his manners were as simple, good-humored, and elegant as his presence at the podium. The session comprised the playing of the anthem of the Islamic Republic of Iran, a recitation from the *Quran*. An

Continued on page 8

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me if I can use your name, or if you need to remain anonymous.

(On December 24, 2006, Richard Widmann wrote David Irving regarding his release from prison in Austria.)

Dear Mr. Irving: -

I am thankful to hear of your release from prison and your safe return to England. Do you have any statement that we can publish for readers of "Smith's Report" and Codoh.com regarding your release and/or the thought-crimes laws in Austria?

I wish you and your family well this Christmas season. With sincere regards-

Richard Widmann

Monday, December 25, 2006

Christmas Day 12:03 pm

Thank you for that kind message. Your kind thought is much appreciated, especially as we lost our home and everything on March 20, as a result of Austria's kidnapping me. But now that nightmare is over.

I checked back into London late December 21 after two days still being held in a police jail in Vienna after being released from the main Vienna prison when our appeal was upheld on Wednesday December 20. I have the fine oratory of my 84 year old defense lawyer, Dr Herbert Schaller, to thank for the unexpected victory in the appeal court. I spent over 400

days in solitary confinement in Austria's oldest prison, sentenced in February to three years' jail for an opinion I expressed in two talks seventeen years ago. Not nice.

However we shall now gird ourselves for a fresh legal battle in Austria, (1) to overthrow my deportation order, and (2) to put Austria before the UN Court of Human Rights.

The enemy is spitting with rage, and -- with one final quote uttered by me to the Agence France Presse ("Mel Gibson was right!") in a phone interview in the midst of a final police interrogation -- I was out of there and, belatedly, on a plane to London. It got in around 10 pm yesterday evening, too late for all the TV shows that had lined up. But we have made a great dent in "their" cause, and had a real victory for Real History. More soon, and you'll find my website back on line shortly.

David Irving

(Now back writing in London)

I first became interested in Holocaust revisionism after an experience that really opened my eyes. I had a girlfriend in Connecticut who is an antique dealer.

She was handling the estate of a wealthy Jewish woman. Among the belongings was a "human skin" lampshade. My girlfriend got the creeps, and didn't know what to do with it. The lampshade was displayed in a glass case, as a monument to German cruelty. My girlfriend believed it was made of human skin; even I believed it, just like we are taught to believe those stories from childhood.

She had it for a while; I remember how sick she felt about having to move it herself. She didn't know what to do with it. Then someone suggested she do-

nate it to a museum, but first they said she should have it tested and verified. A large university, in North Carolina, if I remember correctly, tested the lampshade, and it turned out to be made of pig skin!

I'll never forget the look on her face when she told me. She was absolutely stunned. I was, too. Even now, I'm still shocked when I keep on finding more and more holocaust myths debunked.

Johnny Asia

1 Jan. 2007

To the Editor:

In reply to Greg Raven's eulogy of David McCalden (SR #134), I have to say that I am one of the people "who refuse to be associated in any way with him," and my reasons are not religious.

After he left IHR in 1981, he spent his remaining years unsuccessfully trying to destroy IHR. That was during IHR's great days.

It is a gross distortion to say that "In 1978 McCalden moved to California and established the Institute for Historical Review." What happened, at best, is that Noontide hired him and then he sold Willis Carto on establishing IHR.

Veteran revisionists who were around then know I am holding back a lot.

Arthur R. Butz

Received from Lou Rollins

"For the violence inflicted on Lebanon shall return upon thee, and the oppression exercised against the cattle shall fan (the flame), because of the human blood which has been shed and the violence which has been inflicted on the country, on the city, and on all that dwell therein."

--Habakkuk ii.17 (as quoted in the Habakkuk Commentary among the Dead Sea Scrolls, according to Hugh Schonfield in *The Essene Odyssey*, 1998, p23)

NEWS DESK

The CODOH News Staff

Tehran Conference De-nounced by World Leaders

The Tehran International Conference Review of the Holocaust has been widely denounced by World leaders. A top justice in the European Union called the conference an unacceptable affront to victims of the World War II genocide. In Britain, Prime Minister Tony Blair called it shocking and beyond belief. He went on:

“I think it is such a symbol of sectarianism and hatred toward people of another religion. I find it just unbelievable, really.”

Not to be surpassed in expressing its support for the orthodox Holocaust story, the White House called the conference an affront to the entire civilized world. In Germany Chancellor Angela Merkel stood alongside Israeli Prime Minister Ehud Olmert when she told reporters, “We absolutely reject this. Germany will never accept this and will act against it with all the means we have.”

Olmert for his part called the meeting a danger to the Western world. In France, French Foreign Minister Philippe Douste-Blazy warned parliament about the resurgence of revisionist theories which he called quite simply “not acceptable.”

There can be no doubt that Iranian President Mahmoud Ahmadi-nejad struck a raw nerve by hosting this conference in Iran. For his part, Ahmadinejad told guests at the conference, “Iran is your house and the house of world free-thinkers, where everyone can fully express themselves in a brotherly, peaceful, free and calm atmosphere and exchange views with others.”

This opinion is clearly shocking and offensive to our Western leaders.

Germany Panics over Iranian Holocaust Conference

In what appears to be a complete panic, the German government has taken several actions to show its displeasure with the Holocaust Conference in Iran. The Germans summoned the Iranian chargé d'affaires in Berlin to express its opposition to the conference a week before it was held.

In addition, a German federal court ruled that Guenther Deckert must turn in his passport to authorities to prevent him from attending the conference. Deckert's appeal of this ruling was rejected on grounds that Germany's image could somehow be tarnished by Deckert's attendance at the conference. A member of the court said, “The interests of the federal republic could be threatened.” It's hard to imagine how one man's attendance at a conference based on the concept of intellectual freedom could be more damaging to a country's image than allowing the repetition of lurid tales of the unique crimes of one's own people.

Horst Mahler was also banned from traveling to the conference. Mahler has also begun to serve a jail sentence for thought-crimes. Jens Ploetner, a foreign ministry spokesman, announced during a news conference, “We condemn any attempt, in the past or in the future, to give a forum to those who relativize or question the Holocaust.”

It is reported that 67 defenders of free inquiry would defy various travel bans and threats of persecution to participate in the international conference.

Faurisson to Be Tried for Attending Iranian Holocaust Conference

Professor Robert Faurisson is apparently the first of the participants that could face legal punishment.

French Foreign Minister Philippe Douste-Blazy, who recently warned the French Parliament of a resurgence of revisionist theories, announced that Faurisson might be brought to court for the comments he made at the “unacceptable” Tehran meeting.

Douste-Blazy told reports about France's ongoing persecution of Faurisson including his being dragged into court and even being banned from practicing his profession, teaching at universities, for refusing to accept the politically “correct” version of the Holocaust story. Faurisson has been convicted of violating France's thought-crimes laws five times.

The conference was attended by 67 scholars from 30 countries and found “unacceptable” by the powers in Israel, Europe and the United States. Tehran has been widely condemned for hosting the conference.

This just in from Robert Faurisson: “On January 17, in Paris, a shocking court case for our darlings. I lodged a complaint against Robert Badinter, a prominent Jew, who was minister of Justice and president of the *Conseil constitutionnel*. On November 11 he said that in 1981, when he was still a lawyer, he had me sentenced by a court as a “falsifier of History” --: a damned lie. I am afraid it's going to be hot.”

David Irving back in England

David Irving was released on probation after spending 13 months in prison for allegedly questioning the catastrophe of the

Jews during the Hitlerian regime. He is back in England as of today (21 December). Vienna's highest court granted Irving's appeal and converted two-thirds of his sentence into probation.

Irving has been indefinitely banned from Austria. In February, a Vienna court sentenced Irving to three years under a 1992 law that applies to "whoever denies, grossly plays down, approves or tries to excuse the National Socialist genocide or other National Socialist crimes against humanity in a print publication, in broadcast or other media." The law calls for a prison term of up to 10 years.

At a London news conference Irving said "Stalinist legislation" had put him in prison for expressing the "wrong views" about history. At his original trial he said that Auschwitz's role as a "killing centre" has been exaggerated to pander to the tourist trade. He stated that had been treated "with utmost contempt" in Austria and Germany, and he called for an international boycott of German and Austrian historians until they put pressure on their governments to remove laws from their books that allow the imprisonment of historians for thought crimes.

Karen Pollock from the UK-based Holocaust Education Trust said: "We are reminded of the need to remain vigilant to ensure that Holocaust denial, in whatever guise it appears, is challenged."

Emory U to Translate Holocaust-Denial Web Site into Farsi, Arabic, and Russian

Emory University has announced plans to translate a Holocaust Web site it maintains into Farsi, the main language of Iran, as well as Arabic, Russian, and the languages of other countries where Holocaust denial is widespread. The Web site, Holocaust Denial on Trial, contains voluminous material collected by Deborah E. Lipstadt, a Holocaust scholar at the university who has written on the "Battle for the Campus."

EmoryU. will raise the money to finance the translation project. Ms. Lipstadt is "convinced that there are people in predominantly Muslim countries, especially in the Middle East, who are being inundated with Holocaust deniers' claims and don't know that the deniers are fabricating and distorting ... there is no place where they can find sources in their languages to refute these lies." Emory says

lesson plans for teachers on the Holocaust and Holocaust denial will be added to the Web site.

Olmert Calls on Pope to Protest Holocaust "Denial"

Israeli Prime Minister Ehud Olmert has been touring Europe to curry favor with World leaders and to drum up support for Israel and criticism of Holocaust revisionism. Israel was apparently a principal instigator in the international outcry over the conference in Iran. Olmert's tour brought him to the Vatican where he asked Pope Benedict XVI to "personally and publicly" ask Christians to protest against Holocaust "denial."

The Vatican followed through with a statement that spoke of the "appalling tragedy" of the mass murder of Jews by the Nazis and also warned of the dangers of denying historical evidence. In what appears to be a payback for the Vatican statement, Olmert promised to accelerate negotiations between the Vatican and Israel over the fiscal status of the Catholic Church in Israel and the protection of Christian holy sites and other church property.

A SECOND HOLOCAUST CONFERENCE !

On December 27, 2006, two weeks after the Tehran conference, a follow-up conference was held in Cairo called "The Lie of the [Jewish] Holocaust and the Arab Holocaust in Palestine." Wahid Fakhri al-Aqsari, the chairman of the Egyptian Arab Socialist Party, argued (in part) that:

The Jews persecuted the Arabs as they persecuted Jesus and handed him over to the Romans for crucifixion. The Jews use the Holocaust to justify both the slaughter they carry out in Egypt, Lebanon, Syria and Jordan, and their slaughter of the Palestinians.

The Holocaust is used too as a tool to rake in profit. The Jews are worse than the Nazis because they compare the gentiles to animals, as can be seen

from the Talmud, while the Nazis only [sic] categorized people as superior and inferior.

The Iranians gave the Egyptian Holocaust denial conference wide coverage in the Arab-Muslim world. Al-'Alam TV broadcast the conference's opening session live for 25 minutes. Al-'Alam's Arabic Web site also covered the Cairo conference.

Flávio Gonçalves, a Portuguese who I met in Tehran, sent me this story. He suggests that American media did not cover this radical, racist, anti-Semitic Egyptian conference because Egypt is allied with the U.S. Iran, on the other hand, is an "enemy" of the U.S. U.S. media was all over it. Couldn't get enough.

Makes sense to me.

JAILING OPINIONS

Freedom of Speech; 3: Heresy Trials

Produced by Lady Michele Renouf

Running time 116 mins. Three Chapter Format: 1: Illegal Opinions; 2:
Available from Telling Films, PO Box 18812, LONDON SW7 4WD, UK Tele/fax +44 207 460 7453.
Email address: tellingfilms@hush.com.
Suggested donation towards the making of the film: US \$19.99 plus \$6.00 p&p.
Available online at www.noontidepress.com/catalog/.

DISCLAIMER: It is not to be presumed that JAILING OPINIONS is endorsed by the British historian David Irving, who could not access this film while imprisoned.

Reviewed by Arthur R. Butz

Dec. 29, 2006

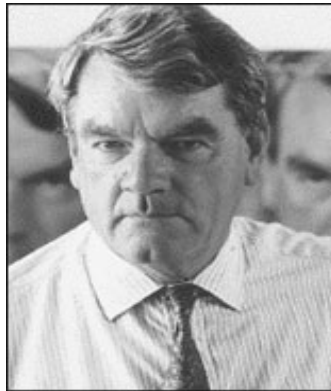
Jailing Opinions. A documentary exploring the criminalization of normal historical enquiry and expression, including first-hand accounts from those attending the trial of British historian David Irving who is currently incarcerated in Vienna, Austria, for talking about events that happened (or not, as the case may be) more than sixty years ago. A DVD produced and narrated by Lady Michele Renouf and published in Sept. 2006. Available online at www.noontidepress.com/catalog/

My earlier review (SR #133, November, 2006 www.codoh.com/report/sr133.html) is assumed to be fresh in the mind of the reader. Again I shall use the term “revisionist” as synonymous with “Holocaust revisionist” and “Holocaust denier”, and I apply “confrontation” and “credentials” as important tests in evaluating a DVD intended for the layman viewer.

This DVD is generally professionally done. In its production Lady Renouf applied well her background as a model and actress. For example there are observations made, relating to the subliminal aspects of the media treatment of the persecution of revisionists, that I would not have noticed unaided.

David Irving was arrested in Austria in November 2005 for denying, in 1989 in an exchange with a Vienna journalist, that there were gas chambers at Auschwitz. In February he was sentenced to three years imprisonment. His case is the basis of this DVD. The case of Ernst Zundel is also treated but only to a relatively small extent, and the case of Robert Faurisson gets even less notice. This review, therefore, is mainly an exercise in weighing David Irving and our relationship to him.

Submission of this review was delayed by the editor's participation in the Tehran conference and



David Irving

by the Christmas holiday. When during that recess Irving was released on probation hasty changes were required here. Lady Renouf has been closely associated with David Irving since the Lipstadt

trial in 2000, when she was attracted to the case by Irving's public comments that Jews should be more concerned with why they are scorned rather than how. At Irving's invitation, she sat at his side throughout the trial. After Irving lost this civil action, Renouf invited Irving and Count Nikolai Tolstoy (a long-standing family friend) to a Russian dinner-discussion at the elite "Reform Club" on London's Pall Mall, where she was a member of ten years' standing. Both historians sat as her guests at that evening's Current Affairs Society top table. The following day a cabal demanded, and got, Irving's banning from future Club functions, but failed to get Renouf's expulsion. However, after her nomination to an important committee had again made her membership controversial, an am-

plified campaign succeeded in winning her expulsion in 2003.

Renouf was studying for a Master's degree in Psychology of Religion at Heythrop College of the University of London during 1999 - 2001 when she was asked to "study elsewhere". She has visited jailed revisionists in Austria and Germany and attended the July 2006 trial of Robert Faurisson in Paris. In summary, Lady Renouf knows the score because she learned it the hard way or, if you wish, the easy way.

David Irving is a military historian of major achievement. Prof. Harold C. Deutsch, a President of the Conference Group on Central European History, an important official of the wartime OSS and later an interrogator of Nazis at Nuremberg, and then at the U.S. Army War College, wrote (*American Historical Review*, June 1978, p. 758) that Irving's book on Field Marshal Erwin Rommel, entitled *The Trail of the Fox*, "is another example of extraordinary enterprise and ingenuity in ferreting out material others have overlooked or have resigned themselves to do without. His success here is as dazzling as in *Hitler's War*."

"... Aspiring biographers who are less well equipped with personally-discovered material will perforce hesitate to follow *The Trail of the Fox*."

To those who complain that Irving has no Ph.D. in history, or even a university diploma, I reply that such an endorsement is much harder to get than a Ph.D. in history.

This glowing evaluation of Irving as a military historian does not apply to Irving as a revisionist, and I believe a retrospective view of his record on the Jewish aspect is necessary. It has been erratic from the beginning.

It started, as far as I know, with the publication in 1975 of *Hitler und Seine Feldherren*, the German version of *Hitler's War*, which finally made its appearance in 1977. In the Introduction Irving declared that "The Diary of Anne Frank" had been authored by Meyer Levin. I knew that to be a story that had been bouncing around in dubiously sourced publications at the time and I was surprised that a historian of Irving's stature had not taken the trouble to confirm the story before passing it along in a book. Levin was involved in the English language adaptation for the stage, not the original Dutch-language book.

Hitler's War did not advance that claim, but it did advance what became Irving's most controversial thesis, supported by an illogical interpretation of some personal notes of Himmler, arguing that while the physical exterminations of Jews took place, Hitler did not order them, was opposed to them, and was unaware of them until late in the war.

Irving's first appearance at a conference of the Institute for Historical Review came in 1983, his lecture being published in the Winter 1984 issue of the *Journal of Historical Review* (www.ihr.org/jhr/v05/v05p251_Irving.html).

He devoted many words to the Jewish aspect, but his remarks were enigmatic and useless. Though it seemed that he accepted the extermination legend as it applied to Auschwitz, he ended up declaring that he will not "go into the controversy here about the actual goings-on inside Auschwitz, or other extermination or concentration camps. We do know in the meantime that Dachau is a legend, that everything that people found in Dachau was in fact installed there by the Americans after the war - rather like Disneyland . . ."

I wondered what was the point of going into the Jewish aspect at all while disregarding the problem of Auschwitz; that's the elephant in the living room! As for the remarks about Dachau, they reminded me of the earlier remarks about Meyer Levin, as I had seen them in similar dubious publications. The Dachau crematorium was real, the delousing gas chamber was real, and the shower was real. Some modifications may have been made to the shower to help pass it off as a gas chamber, but that doesn't make the place a "Disneyland". The remark made it clear that, even at that late date, Irving did not understand the problem.

A serious involvement with revisionism came in 1988 in the second Zundel trial, with the appearance of the Leuchter Report. Irving seemed convinced and even published his own version of the Report. However his subsequent behavior was erratic, evasive and vacillating and many of us were losing patience with him. In 1995 Irving said that the number of Jews who died from all causes "might have been as many as four million" and, in communicating with Mark Weber, Director of the Institute for Historical Review, based this opinion on the well-known Korherr Report, discussed in many revisionist publications. At that point I lost patience and advised Weber to stop presenting Irving as a revisionist leader.

From that point on, I did as I had advised Weber and I have not been confounded. However Irving had, until his arrest in Austria, what I considered the most current web site from the revisionist point of view, because I looked at it almost every day for recent news stories of interest.

In 2002 the *Journal of Historical Review* respectfully published

Irving's opinion that there were no gas chambers at Auschwitz, just near Auschwitz (www.ihr.org/jhr/v21/v21n3p29_irving.html), but this only confirmed what I had by then been expecting from Irving. I was upset only that this descent into what could pass for slapstick comic revisionism was a feature in the demise of that once-great Journal, which died with that issue. In an article in *Atlantic Monthly* (Feb. 2000), during the Irving-Lipstadt trial, D.D. Guttenplan remarked that "What David Irving actually believes about the Holocaust remains mysterious Irving's arguments have a quicksilver quality, and over time he has occupied a number of contradictory positions." Right on! That is why veteran revisionists do not consider him a comrade, and that is why our enemies who know better delight in representing him as revisionist no. 1.

Lady Renouf's objectives are not revisionist, and no deep revisionist knowledge is evident here. She is mainly interested in fighting Jewish bullying. Since Irving's revisionist status is problematical, therefore, we must ask whether the centrality of Irving in Renouf's DVD serves the revisionist objectives that I have defined. Applying the tests of credentials and confrontation, it does serve those objectives, but I have caveats.

The DVD establishes Irving's credentials as an important historian of World War II. Confrontation on "Holocaust" issues, indeed successful confrontation, is established here, ironically, by noting an aspect of Irving's most infamous defeat: the Lipstadt trial in 2000. For reasons not worth exploring here, in that libel trial the reality of the gas chambers became an important issue, and at that point Irving was arguing there were none at Auschwitz. Irving

had both been denied the support of important revisionists in arguing that issue, and he had also eschewed such support (remember, Irving has to be ambiguous or contradictory on the "Holocaust" - don't blame the apparent contradiction on me!).

However his arguments obviously drew on the copious revisionist literature so effectively that the judge conceded (judgment of 11 April 2000) his surprise at the overturning of some of his assumptions, conceding that Irving "is right to point out that the contemporaneous documents, such as drawings, plans, correspondence with contractors and the like, yield little clear evidence of the existence of gas chambers designed to kill humans. Such isolated references to the use of gas as are to be found amongst these documents can be explained by the need to fumigate clothes so as to reduce the incidence of diseases such as typhus."

Irving should not have been surprised when the judge ruled against him anyway, affirming his continued belief in the gas chambers on the basis of the usual arguments, based mainly on testimonies, this time put to the court by defense expert Robert Jan van Pelt and later published as the book *The Case for Auschwitz*. As for the missing holes in the roofs of the morgues, the judge even embraced van Pelt's explanation (pp. 370f, 406 of the book) by ruling "There is a possibility that the holes were backfilled." The logic as presented by van Pelt is flawed on several grounds, but this is not the place to examine it.

Irving's views on the "Holocaust" have been unclear, to put it delicately. However there is no lack of clarity on this fact: Austria imprisoned a major historian for expressing dissenting historical

views, these views being of conceded weight as historiography. This DVD brings all that out nicely.

Now the devil's side. Shortly after his release, AP reported that Irving "said he had been obliged to express regret during the court case but now had 'no need any longer to show remorse.'" The euphoria of some revisionists was understandable, as the words seemed to confirm their assumptions. They should have looked at what followed: "During his one-day trial earlier this year, Irving pleaded guilty to the charge of denying the Holocaust but maintained he never questioned it in the first place."

Then Irving gave an interview to *The Guardian*, posted on Dec. 22, repeating his claim that there were no gas chambers at Auschwitz, just near Auschwitz. He added that the Reinhard camps were the "real killing centres" but that the Nazis had extinguished all traces of them. "This has screwed up the tourist trade, so they concentrated on Auschwitz instead." He is no revisionist, and I am sure that fact had much to do with his early release.

My main concern in relation to Irving is wondering how much damage he will do to the public image of revisionism, now that he is free again, especially as he seems to love the limelight. However, and I have thought this over carefully, I don't believe any such damage will come as a consequence of this DVD, which delivers exactly what it offers.

Bottom line: buy this DVD and promote it. It proves to the intelligent layman that there is something very rotten in the state of "Holocaust awareness".

Continued from page 1

“informative” report on the Conference followed, particularly a list of the nations from which the speakers and those in attendance traveled. There was a message from President Ahmadinejad delivered by a stand-in, and finally an address by Manouchehr Motakhi, Minister of Foreign Affairs.

The First lecture session was titled “A Historical Survey, Concept and Evidence.” Here is where Robert Faurisson spoke, along with two anti-Zionist Jewish rabbis, Moshe Ayre Friedman of Austria, and Moshe David Weiss from the U.S. The six orthodox Jews with their black clothing and long dreadlocks had first row seats in this event. All in all, it struck some of us as rather *too* Jewish. A great deal was made of these folk by the Iranians, and they themselves were very professional about making their presence known.

The Second session addressed “Demography, Denial or Confirmation.” There were eight speakers, including Jan Bernhoff of Sweden, who discovered the next day that he had lost his job for his trouble. Frederick Toben, David Duke, Christian Lindner of Denmark, Leonardo Clerici of Belgium and A. Pengas of Greece were the other Westerners who spoke (I am not clear that Clerici and Pengas were actually there). The Muslim speakers were from Syria, Iran, and Malaysia.

The Third: “Viewpoints on Historic Approaches.” There were seven speakers. Among the Westerners were Patrick McNally (an American teaching in Japan), Norman Finkelstein (*The Holocaust Industry*) who was listed as a speaker but was not there, unfortunately, and Bradley R. Smith, who was incorrectly listed as a “professor.” The Muslims who spoke in-

cluded folk from Jordan, Morocco and Canada.

The title of my talk was: “The Irrational Language of the American Professorial Class with Regard to the Holocaust Question.” The talk was very simply organized, directed at a Muslim audience, not an informed revisionist one. There were no grand ideas or theories in it. The text first addressed the irrational academic reaction to the original essay-advertisement I published at Northwestern University when I initiated The Campus Project in 1991. It was titled: “The Holocaust Story: How Much is False? The Case for Open Debate.” It focused on how a Northwestern professor of Holocaust Studies there, Peter Hayes, avoided addressing the text of the ad but spent hundreds of words insulting its author.

I explained to the audience that for the succeeding ten years no professor that I was aware of addressed any text in any essay-advertisement I ran in any of several hundred student newspapers. Until 2000 when Dr. John Silber, President of Boston University, chose to address an ad I ran there in The Daily Free Press titled “Holocaust Studies: Appointment with Hate?” The ad addressed a few of the stupidities uttered by Elie Wiesel over the years.

I wrote early on that it is “one ideal” of the university to promote intellectual freedom. I noted how Silber got it wrong the first crack out of the box. He wrote: “The advertisement begins by misunderstanding the idea of the university. It is not merely to promote intellectual freedom, but also to promote intellectual responsibility in the pursuit of truth.”

How could a “scholar” make such an error, confusing “one

ideal” with “merely”? Silber continued on making one juvenile reading another. Such silliness would not be worth remarking on if it were not for the fact that Silber was the first academic in ten years of academic insult and condemnation to actually address, or even attempt to address, the text of one of my ads.

I then moved back to Northwestern U where Professor Arthur Butz is still (heroically) teaching. In January 2006 the Mehr News Agency in Tehran interviewed Butz who wrote, in brief:

The alleged slaughter of millions of Jews by the Germans during World War II did not happen.

The extermination allegation is properly termed a hoax, that is to say, a deliberately contrived falsehood.

The hoax had a Zionist provenance and motivation.

Here I demonstrated to the audience that the irrational vocabulary of the professors at Northwestern in 2006 proved to be exactly what it had been in 1991. I made the argument that the purpose of using an irrational vocabulary to reply to a historical question is to intentionally avoid communication. An ironic, and morally stupid, choice for professors to make while they pretend to value, and represent, the ideals of the university in the West.

My speaking at the Conference, however, was not the primary reason for my being there. My real work was to interview radical Muslims on camera, in a Muslim environment, regarding questions that interest revisionists particularly and Americans generally, from a revisionist angle. The

Holocaust, Israel, Palestine, the U.S., the possibility of a U.S. or Israeli attack on Iran, and so on. The more radical, the more honest and forthright, the better.

On 12 December the Fourth session addressed: “Nazism, Zionism, and Holocaust,” with a total of eight speakers. Westerners who spoke included V. Clark, an American who I did not see, and Wolfgang Froehlich of Austria. The Muslims who spoke include folk from Indonesia, Iran, Tunisia and Algeria.

The Fifth session, “Holocaust, Aftermath and Exploitation,” had eight speakers. From the West there was Alexander Baron of Britain. The Muslim speakers were from Bahrain, Australia, Iran, India, Jordan, and the U.K.

The Sixth, “Global Vision (1 & 2),” was to have eight speakers, including Herbert Schaller (Irving’s lawyer) from Austria, Nono Rogirio from Portugal who is not a revisionist and backed out at the last minute on ostensibly “ethical” grounds, and an Arnold Cohen from the U.S. who did not show. The Muslim speakers were from Morocco, Jordan (this was Ebrahim Allosh [Alloush] who at the last minute could not get there, we did not know why), Iran, and Malaysia.

It should be noted that after every session there was a Q & A. Many rose during the Q & A to ask long, polemical questions (usually in Arabic), usually directed to political and cultural issues from what I could make out, rather than to “factual” matters. Many of the Q & As were full of passion. The two words that were present in nearly every one of these episodes were “Palestine” and “Zionism.” I was struck by how deeply the Palestine issue was felt by attendees from around the world, and at the

same time how the word “Iraq” was seldom mentioned. A touchy subject. It is my understanding that Iraqi Sunnis call Iraq Shiites “Iranians.”

During the two days of the Conference I gave interviews to the Iranian press, was interviewed by Iranian television, by the *Frankfurter Allgemeine*, by reporters from India and Malaysia, and a young lady (they’re all young now) representing a Chinese news agency. Chinese!

At the same time I was videotaping footage during the Q & A that followed the presentations. I taped portions of some of the talks given by Muslims in English, and sometimes when I was able to surmise that something was being said in Arabic or Farsi that would help the project. I did a third interview with Iranian television. Rather than staying formal and saying what I had already said for two days running, I told anecdotes and made a few outlandish comments until we were all laughing, the interviewer, the cameramen and me.

When the interview was over I said it was the first interview I had actually enjoyed giving during the Conference. I apologized for not being serious. The cameramen shook their heads to tell me that they had enjoyed it. The lady interviewer said: “It’s the best interview we’ve gotten.” She said it in a way that gave me the impression that she had heard enough predictable politics for a while.

I was surprised by the number of Iranian students who introduced themselves to me, informing me that they recognized me from my mug shot on CODOHWeb. One young lady involved me in a conversation where she pointed out that democracy did not exist in Iran the way it does in America. Uppermost on her mind was the

fact that she had to follow the Muslim dress code. Men representing the IPIS were eager to talk, but not on camera. I made appointments to videotape interviews with Muslim speakers once the conference was over.

Three young men took me through their Holocaust exhibition in an upstairs gallery off the main lobby. There they had on display blow-ups of many of the classic revisionist photos that have been used by us for years, including the one showing the miserable old Jew who represented the “six million” Jews who faced extermination during WWI!. The centerpiece of their exhibition was a scale model of Treblinka made by Richard Craig, the Australian associate of Frederick Toben. It’s a very good model. Later Robert Faurisson was taken on the tour and he had much praise for it. We made an appointment for interviews on the 13th.

Three men from the President’s office drove me downtown to a hotel where, in the restaurant of a rather grand lobby, over glasses of pomegranate juice, we discussed the state of revisionism in the world today. They were very open and really wanted to know where I was. They understood that I am not an academic, but they were aware of the work we have done on CODOHWeb and took seriously my point of view.

The one observation they found difficult to understand, and then to accept, was my contention that in America we cannot blame Jews—Iranians prefer to use the word “Zionists”—we cannot blame Jews alone for suppressing intellectual freedom, but have to include all those of us who are not Jews—and we are the overwhelming majority—who toady to the ambitions of those folk. We went back and forth on it for some time before I was able to make myself clear. It was

clear that they had not considered that position before, but they were interested in considering it now. We are in contact via email.

The day after the Conference ended we were to meet with President Ahmadinejad in the old palace downtown in the center of the city. I wanted to film it. The general understanding was that we could film anything at the Conference but would have to have permission to film outside it. The afternoon before, while I was filming in the lobby of the hotel where we had the meeting described above, I was told by management to stop it. I did as I was told. That evening I was filming the elegant dinner reception hosted by Dr. Mohammadi when I was forcefully told to stop filming. I did as I was told.

If we were going to meet with President Ahmadinejad, however, I wanted to film it. That's what I was there for. I made what was probably the one stupid decision I made while in Tehran. My digital video camera is quite small and if it's necessary I can put it in my pants pocket. I would try to film without being seen, if it was at all possible. I was carrying a briefcase and a heavy jacket. I would be able to film with the camera hidden under the jacket.

As we entered the hall all bags were being checked by uniformed police, just like at the airport. I ran my briefcase and jacket through the x-ray machine, then walked through the doorway with the camera in my pocket. No warning sounded. I was in.

Then one of the uniformed men took my by the arm and told me to empty my pockets. I thought, well, I'm in the soup now. My own fault. My camera would be confiscated, I would lose the footage that is already in it, and I would be—I didn't know what. In the event, I

was told to return the camera and my bag to the bus we had arrived in, then return to the hall. I did as I was told. I was half afraid that someone would steal the camera. I began thinking about how I might buy another to cover the next three days, or rent one, or borrow one.

I was the last one to enter the room and had to sit in the back with the cameramen from Iranian television. President Ahmadinejad gave a short, conventional address, which was translated for us via earphones. I was struck by his repeated use of the word "caring." The Iranians are a "caring" people. It is necessary to "care" about oppressed people, such as the Palestinians. He used the word "caring" several times. It occurred to me to wonder how American liberals would feel to discover that the President of the Evil Empire was using their vocabulary.

Revisionists and the Hassidic Jews sitting in the front rows of the modest hall were invited to comment. One by one they all thanked the President for this opportunity to speak freely about important questions that were either taboo in their own countries, or would be a criminal offence. Some were rather too romantic in their appreciation of the President and his Conference. They spoke in a way that suggested that Iran is a State in which the right to free speech is a universal right. Through it all Ahmadinejad presented a patient, friendly, amused, and sincere presence. I think it was pretty easy for us, without really knowing him, to like him.

When I returned to the bus, my camera was where I had left it. I didn't hear anything more about the incident. Is that any way to run an "Evil Empire?"

I had three days to gather additional footage. The young men

from the Holocaust exhibition made an appointment to come by the apartment. They got there late, apologized, and we made an appointment to meet at the exhibition the next day at noon. They didn't show up.

A Syrian professor living in Jordan agreed to be interviewed. When I went to his quarters and he discovered I was to film the interview he said it was impossible. "In Jordan," he said, "you do not talk about certain things." He was very gracious.

People were disappearing. The guest house was emptying out. It was very difficult for me to get around. Cab drivers did not speak English. The layout of the city was confusing. Traveling about was not really encouraged. I was losing time.

One afternoon I took a cab about four miles up the boulevard the guest house fronted on until we came to a business section with shops and stores. I gave the cab driver a handful of Iranian *reales* and gestured for him to take what he wanted. Each \$20,000 real is worth about \$1.80 cents. He took three of the bills and placed his hand over his heart to thank me.

I took a long walk up and back on the boulevard. It was very cold but otherwise it was very much like being in Tijuana, except this folk didn't speak English or Spanish.

I had been told in a very serious manner at the desk in the guest house that I was not to get in any car that was not clearly identified as a taxi. While I was walking back three young men in an old Pontiac asked me in Farsi (I suppose) if I wanted a ride. I said no thanks, and waved my index finger in a "no" gesture like the Mexicans use.

At the next corner the Pontiac was there again at the curbing and

the three guys were laughing and telling me to get in. They looked like fun guys. I decided I would talk a chance. What the hell, eh? But for some reason, at the last minute, I said no again.

Ten minutes later I found them waiting for me again, laughing and inviting me to get in the car. That was the moment I understood I had done the right thing by declining their offer. Who knows what would have come of it?

The third significant event of the Conference was a nighttime meeting of revisionists only—most of those at the Conference were not primarily revisionists—held in the basement of the IPIS guest house where it was decided, after a good deal of heated back and forth, to form what would be called “The World “Holocaust” Foundation.”

One initial consideration of the Foundation will be to see if we cannot “take the show on the road.” This was the simple phrase

introduced, and accepted by those present, by Lady Michelle Renouf.

The good lady was also responsible for shooting down a proposition to include considerations of the “holocausts” in Dafour and other places around the globe. Rising to her feet and speaking heatedly she said: “That is *not* why we are here. It is the *Jewish* holocaust that holds us in thrall.” The expression—not the thought—took me by surprise. It is *the* Story holds us in “thrall.”

An interim committee of five was elected by secret ballot to represent the Foundation. Among those elected were Lady Renouf, Frederick Toben, and Serge Thion, the French intellectual. The Foundation will be sponsored by the Iranian Government, which suggests that there will perhaps be access to significant funding.

The Foundation will be headed by an Iranian, Dr. Ali Armin of the Foreign Ministry, a man in his forties who, while he does not speak

English, only Farsi and German, struck me as an individual of sound character, good humor, and someone who can get things done.

On the night of the 16th I interviewed a Moroccan Linguist who had spoken at the Conference. There he had spoken in Arabic, with great passion. I had a feeling about him. He spoke enough English to make an appointment. I think I got good footage. We will have to translate that interview almost entirely. We will have to translate most of the footage from the Q & A that I took. This will take time, and it will take some money.

The next morning in the dark at 4:45am I was driven to the Tehran airport. It was over. Everyone whose advice I had asked had advised me to not go. I hadn't felt entirely secure about going. But it looked to me like it was going to be okay. I had left Baja on the 6th, and I would be back on the 20th.

NOTEBOOK

TEHRAN

HERBERT SCHALLER

A couple days after the conference I was at table in the guest house with Dr. Herbert Schaller, David Irving's lawyer, along with a couple other Germans. Dr. Schaller is 84 years old, small, thin, and vigorous. When he speaks in German he speaks with great force and pounds his hand on the table. When he speaks in his rather elemental English he speaks with great force and slaps his hand on the table. He laughs with as much vigor as he speaks, and he laughs a lot. I

asked what he thought was going to happen with Irving.

Dr. Schaller said confidently, at the same time reaching for a plate of food: “He will be out on December 20th.” I was very surprised that he should speak with so much certainty about it. It was difficult for me to believe. I didn't say anything.

ROBERT FAURISSON

One morning in the guest house Faurisson said with considerable distress: “David Duke is going to be at the conference. He is here.”

Faurisson's voice and the expression on his face were a picture of frustration and distress. I understood. Most of us wouldn't have wanted him

there. Media world-wide would label all of us, and the conference as well, as “racists.” “KKK” would be all over television and print reports.

Faurisson had been asked by a representative of the Ministry if Duke should be invited. Faurisson said absolutely not. Never. (I'm paraphrasing.) Now he was there.

A couple days later when we met with President Ahmadinejad, Faurisson was the key revisionist who represented all of us. Duke was there too. An arrangement was somehow made that Duke would be photographed shaking hands with Ahmadinejad. It came to pass. A few minutes later Duke got up to shake hands with the revisionists. When he extended his

hand to Faurisson, Faurisson studiously ignored him. It happened in plain sight. Everyone watched it.

The irony of Duke at the Conference is that while his presence gave media the opportunity to ignore those who do real revisionist work, an opportunity they could not forgo, the irony is that he spoke very well, not only at his lecture but in his interviews with the press. I have some original footage of one of them with the Hassidic rabbis in the background. Talk about "irony."

RABBI MOSHE WEISS

A small man in his forties in his black costume and Rastafarian dreadlocks who, when he talks about being "Torah true," delivers a breathless spiel citing Old Testament texts with complete authority, proving that Israel was a mistake and should be peacefully dismantled. I happened on to him in the crowded lobby giving his rote message to four, not taking a breath. After awhile I had to say it.

"You're really wired, do you know that?"

With hardly a break in his spiel he turned to me, said: "I know I'm wired," and went back to the spiel. I couldn't help but laugh. When he finished he looked at me with watery, pale blue eyes, a small smile, and gave me his card. I gave him mine: "Bradley Smith, Director, Committee for Open Debate on the Holocaust." He looked at it for a very long moment. It was almost as if he couldn't read it, or couldn't believe it. I laughed and slapped him on the arm.

"Come on," I said. "It's only free speech."

"Yes," he said quietly, sort of smiling at me. "I support free speech." Afterwards I was aware of how soft his arm was where I had slapped it.

BACK HOME

Six hours from Tehran to London, a six hour layover at Heathrow Airport, twelve hours to Los Angeles, a three hour debriefing with one of my associates, and then to the house of a friend to sleep. I was exhausted. And then the next day the drive to Baja.

Two stories especially were flashing around in the brain. The first was about the CNN interview that I refused the day I was leaving for Tehran. Laura Weinberg from the New York office was calling. I spoke to her two, three times via my cell. I chose to not tell her where I was, when I would leave, or what route I would take. Once I was on air with CNN, what would the Feds do in Los Angeles? What would some loose cannon from the Jewish community do? Once I was in London what would the Brits do? If I did not provoke those people, I figured I would probably make it okay. If I did provoke them, who knew what might happen. Now, driving to Baja, I still didn't know.

The second story was a moment I will never forget. It was the evening after the first day of the Conference and some of us were back in the lobby of the Guest House. I remember Frederick Toben particularly. The internet connection was working and we were discovering that Prime Minister Blair, Angela Merkel of Germany, the White house, Olmert of Israel, and the French Gov-

ernment had already condemned the conference on world-wide media.

We were all laughing, verbally slapping each other on the back. Olmert had apparently told Merkel not to worry, that Israel is a "nuclear" nation. I was astounded that he would let that slip. Frederic Toben was laughing and saying "They're running scared." That moment was the high-point of the conference for me, the moment when we understood we had helped create a story for Holocaust revisionist arguments that was greater than any that had gone before in half a century. And it wasn't, and it isn't, over yet.

Bradley

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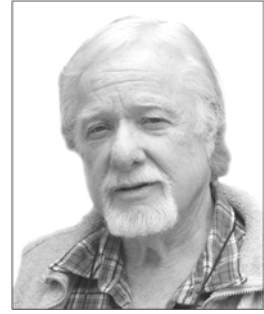
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SMITH'S REPORT

On the Holocaust Controversy

No. 136 www.Codoh.com March 2007



Serving the Revisionist Community since 1990

GERMAR RUDOLF ON TRIAL: THE BEGINNING OF THE END?

CODOH INTERVIEWS GEORGES THEIL

FAURISSON QUESTIONS SMITH'S STORY ABOUT TEHRAN INCIDENT

The Trial of Gernar Rudolf in Mannheim District Court

Day 8 -- 29 January 2007

Reported by Günter Deckert

Translated by J. M. Damon

Only a few uniformed policemen were present. Most of the time there were just five of them, and the routine security check was rather haphazard. Gernar was not brought into court in chains today. Proceedings took place in the main courtroom. Scheduled for 9 o'clock, they began at 9:16.

The following were present:

- 1) The usual members of the Court, Judge Schwab presiding;
- 2) District Attorney Grossmann;
- 3) The two attorneys for the defense, Bock and Stolz;
- 4) Three "Staschu" (*Staatschutz*) or state police agents, including an *Anlernling* (trainee). They did not remain in the courtroom the entire time. In addition, there was one bailiff and one court policeman, both armed.
- 5) Continuing their boycott of the Rudolf trial, the "Establishment" media sent no one to cover the proceedings. A retired former reporter for *FAZ* (*Frankfurter Allgemeine Zeitung*) was there. We became acquainted and exchanged addresses.
- 6) Visitors: 43, including Dr. Kosiek of Grabert Publishing House, and several observers who had traveled long distances, some from Berlin.

Judge Schwab called the court to order and asked the attorneys for the defense if they had read the 1995 verdict of Stuttgart District Court in its entirety (Gernar was tried *in absentia* and given a sentence of fourteen

Continued on page 9

LETTERS

I want to hear from you. I read everything you write. I regret that I

am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me if I can use your name, or if you need to remain anonymous.

HANS SCHMIDT

(This is a letter that I believe some of you will have received, but I suppose a good many of you have no. It didn't get to me here in Baja until after the first of the year, but I was very glad to get it. Hans and I go back to the mid-1980s when we both lived in the Los Angeles area.)

Dear Friends, Christmas 2006

This is the time of year when we remember our letters and thank-you notes to hundreds of friends and readers, all over the world. I shall settle the matter with this Christmas Brief 2006. Since most of you inquired about my health, here is the answer.

I had never had experiences with anyone who had had a stroke and did not realize the devastating effect such a physical catastrophe could have on a human being: One minute I was OK and my old busy self; the next minute I was unable to run or walk, and nearly totally unable to write and be active as before. No matter what we tried, the left side of my body remained paralyzed. The cause was a major stroke that blackened (at least on one of the x-rays) the right side of my brain.

These developments caused some funny situations in the hospitals when the doctors and nurses tried to find out to what extent my memory had been impaired. They asked me the most impossible questions, for instance what day it was and what I had

eaten the day before (something I never remember anyway). I, in turn, asked them what important day of remembrance the following day, namely the 22nd of June, was going to be. Well, no one knew that on the 22nd June 1941, the German invasion of the Soviet Union began. So much for the memories of people whose brains were unimpaired by strokes.

At least I got a good laugh for my audacity, and the many things that were still in my mind. I kept this game up for another two weeks, until the 20-year-old hospital that functioned as a rehabilitation center was destroyed by Hurricane Ivan, after which time Roswitha and I could continue our interrupted move to Carolina.

At the moment I am still suffering from the effects of the stroke. I can not use my left hand or arm as I did up to the middle of June 2004. Neither can I walk normally without help, because my left ankle will buckle without human or material assistance (I am still forced to use a wheel chair). At the end of last year, I had a defibrillator and pacemaker installed in my body but the first instrument did not work correctly and another one had to be reinstalled in April. Because the second device left me with a permanent hiccup, I had to go a third time through this procedure in July of this year (this was the reason why I could not answer much of my mail).

Last week, after two thorough medical examinations by my physicians, both were satisfied with the progress I have made so far. Alas there are reasons why at this time I can not travel any great distances, because of physical limitations.

I can assure you that through-out my enforced recuperation, my

long time readers and friends are not forgotten. I am very much keeping up with world events that are getting more interesting every day. In closing please accept our thanks for all the letters, cards and contributions you mailed during the time of my continued impairment.

Roswitha and I wish you a Merry Christmas and a healthy and happy New Year.

Sincerely

Hans and Roswitha Schmidt

ALBERT DOYLE

SR 135 was worth the wait. A couple of comments.

Professor Faurisson was right about David Duke. While you were away the media jumped all over him as the image of the conference -- the only image. He appeared on CNN with Wolf Blitzer and Fox's O'Reilly. Actually he held his own with those creeps but all we heard about was his Klan background, racism, etc. He admitted that he was not an expert on revisionism and emphasized the free speech aspect of the conference and refused to be bullied around -- but it wasn't worth the weapon we gave the media to ignore the substance of the conference. There was not a single report of any of the talks by revisionists in any mainstream media source. Plenty of smears of course.

The other thing: I'm very surprised to hear that Norman Finkelstein was listed as a speaker in Teheran. As you know, Finkelstein tries to distance himself from revisionism even to the point of making silly comments in his book "The Holocaust Industry" about "flat earth" beliefs, etc. When the conference was started some of his opponents accused him of attend-

in and he denied it, although he did so in a strangely evasive manner, which made me wonder. It was on his site. Nevertheless I doubt he ever considered attending. Alan Dershowitz would have had a field day denouncing him. Can you find out why they listed him as a speaker?

Re Finkelstein at the conference: I would need a lot of luck, or a lot of time.

Finkelstein has sacrificed a great deal to talk openly about the "Holocaust Industry." Establishment Jews are working to destroy him. He's willing to talk about anything, but not revisionism. I don't understand it. In any case, his reputation in academia is badly compromised. He likes to talk about his mother, how independent she was, and how she doubted the character of many survivors.

Finkelstein was to speak in Southern California last year and I wrote him to ask whether his mother ever claimed to have seen a gas chamber with her own eyes. I wrote that if she had, I would use that, and that if she had not I would use that. He didn't respond.

I have heard through the grapevine that he and Lady Renouf were interviewed on radio in Britain and that he treated her poorly. I have yet to hear the exchange.

ADAM McCABE

I've thought long and hard on this one. Is David Duke a dilemma-ma? The media repeats over and over the mantra that "Holocaust denial is anti-Semitism."

Their logic continues, "Anti-Semitism leads to Holocausts." Therefore "Holocaust denial leads to Holocausts." Thus, in order to stop a new Holocaust, Holocaust

denial must be outlawed, criminalized, banned, etc. etc

Now, of course the media uses David Duke to show a connection between Holocaust denial and the Klan. If you go to Wikipedia (an Internet encyclopedia) and look up "Holocaust denial" you'll find a photograph of Klansmen with placards denouncing the Holocaust. These guys are portrayed as Holocaust deniers—and thus in the mind of John-Q-Public, the reverse is true as well, Holocaust deniers are Klansmen—or at least people with similar thoughts.

On the other hand, *all* Holocaust revisionists are portrayed in this manner. If you are a revisionist, you are a hater. As revisionists, we stand isolated and fractured, because we don't want to associate with David Duke and others like him.

I attended an American Renaissance conference. This was a meeting of a couple hundred racialsists and anti-immigration folks. Some hard-core right-wingers were there, including Duke and others. In this crowd I discussed Holocaust revisionism with people and handed out copies of *The Revisionist*. This had to be done almost in complete secrecy. People were generally aghast at the idea and refused to talk about it—almost the way the topic of race is a conversation stopper at a revisionist conference. So here are these racialsists (perhaps not thrilled about Duke's attendance either), but unwilling to openly discuss the Holocaust.

We are fractured. We are victims of the same media lies as the general public. We divide ourselves because we don't like what this one says or what someone did 40 years ago.

I think if someone is saying the right things today, we should go

with it. In the case of Duke, we acknowledge his past, say we don't agree with it, but move on. We need more unity and less division. Are we really going to scare anyone away?

I discussed Holocaust revisionism with two non-revisionist friends recently. They were shocked to find out the accuracy of our arguments and dismayed to find that governments outlaw it. That Duke was in Iran and spoke out on TV was amusing to them—that's all. It didn't shock them or leave them running for the exit.

Charles Hawley, a man who identifies himself as a libertarian living in Berlin, sent CODOH a news clipping about Germany agreeing to open the Holocaust archives of Arolsen, where some 50 million documents are stored treating with some 17 million individuals.

He wrote: "Was curious, does this change your minds at all?"

RODRIGO MENDOZA

Dear Libertarian: -Thank you for your letter. This news is many months old. Revisionists have not only longed for the opening of the archives at Arolsen, but have been partly responsible for their opening. Our feature "Holocaust AnswerMan!" commented on this issue a month or so ago on CODOH.

The opening of the archive matters quite a bit to us. I'm not quite sure, however, why you think that this news would change our minds? There is no doubt about the volumes of documents that a government can churn out. The questions now are, and do any of these contain an actual order by

Hitler to exterminate the Jews or do any of the documents conclusively show that the Nazi's utilized gas chambers for mass extermination. I am quite certain that the answer will remain negative.

Read our commentary above and keep your eyes out for the continuation of this story. I suspect that it will drop from the mainstream news.

RONALD KNARR

Your latest Smith Report was received and greatly appreciated. Your personal experiences, and admissions of indiscretions (shame on you), added a little humor, but I wonder if this was appropriate in reporting the first international conference for the search for the truth behind the Holocaust story and hosted by a government leader. Could it have embarrassed your host, the President? Nevertheless, your personal insights and experiences shed a little light and insight into what it may have been like to be there. A quite enjoyable tour. I just wish your article had been longer.

Glad you did not accept the "free" ride!

I must say that I was disappointed in Robert Faurisson's treatment of David Duke. If the search for truth is to be forestalled in any way by a person's past or perceived indiscretions there

would probably have been far fewer people who attended this great conference. Truth can be used against the fearful the same as it can be used against liars.

ROBERT FAURISSON

[Robert does not believe the story is true that I reported in SRI35 about how he refused his hand to David Duke during our audience with President Ahmadinejad. He does not recall the incident himself, and no one has come forward to support my version of the report. We have had a substantial back-and-forth on the matter, to the point where I regret that I reported on it at all. Here is Robert's latest communication with me as of this writing.]

Faurisson: In your Smith's Report of Jan.-Feb. 2007, p. 8, you wrote: "When [David Duke] extended his hand to Faurisson, Faurisson studiously ignored him. It happened in plain sight. Everyone watched it." If such an incident had happened and if I had been as rude as you say, offending publicly D. Duke, I would remember it and I certainly would not deny it.

Since you had said: "Everyone watched it," I asked you for some names. I waited for one week. No answer. I had to ask you again and,

this time, your response was that Serge Thion had this comment:

"We (my wife and I) have no memory of such an incident." Then he reported what his wife had seen: "My wife, sitting behind Robert, remembers Duke, having kissed the president [Ahmadinejad], on his way back to his seat, shaking hands with people extending their [arm]. Certainly Robert did not extend his. So what you could have seen is Duke shaking some hands, passing in front of Robert who did not extend his arm, and then shaking again some hands, including Lady Renouf."

This means that Mrs. Thion described carefully what she had actually seen without engaging in any story about anyone. Her husband did not see any either, Lady Renouf just told us she did not see any and my brother Jean did not see any (but he remembers that the day before I had a short and amiable exchange of words with D. Duke in the conference room). As for D. Duke himself, it seems he did not pay any attention to that story. You are, Bradley, a good storyteller.

Smith: Your reply that ends with the words "You are, Bradley, a good storyteller" is fine with me. We have agreed to disagree about a story that I hold is true but that I cannot demonstrate is true.

NEWS DESK

The CODOH News Staff

UN Adopts Resolution Condemning Holocaust Denial

The U.N. General Assembly has adopted a resolution condemning any attempt to deny the Holocaust. The U.S.-drafted resolution was adopted without a

vote with 103 of the world body's 192 member states signed on as co-sponsors. Attendance in the Assembly Hall was light, 100 sponsor nations in all—out of a General Assembly membership of 192.

The brief text simply "condemns without any reservation any denial of the Holocaust." It names

no country specifically, but its intention is clear, after last month's Holocaust "denial" conference in Tehran. There, many speakers referred to the mass extermination of Jews as a myth.

Acting U.S. Ambassador to the U.N. Alejandro Wolff opened the General Assembly debate, stating: "Those who would deny the

Holocaust, and sadly there are some who do, reveal not only ignorance, but their moral failure as well."

Iran's delegate was alone in speaking out against the measure. "Regrettably, the Israeli regime has routinely used attempted to exploit the sufferings of the Jewish people in the past as a cover for the crimes it has perpetrated over the past six decades against Palestinians in the occupied territories," he said.

Coincidentally, the European Union statement was presented by Germany, which holds the rotating EU presidency. Berlin's U.N. Ambassador Thomas Matussek acknowledged, and apologized for Germany's role in the Holocaust.

Israel's Ambassador to the U.N., Dan Gillerman, aimed his rhetorical barbs directly at Iranian President Mahmoud Ahmedinejad, who convened last month's Holocaust denial conference. He described as "pathetic" the attempts to question the historical accuracy of the Nazi campaign to exterminate the Jews.

"The president of Iran is in fact saying, 'there was really no Holocaust, but just in case, we will finish the job.'"

In short, almost half of the member states of the U.N. refused to sign on to the resolution. The Israeli ambassador suggested that those who question The Story want to murder all Jews. He didn't note that aside from Iran, there were 88 nations through-out the world that refused to go along like so many puppies. The situation regarding Holocaust True Belief is evolving, but Holocaust fundamentalists do not see the writing on the wall.

Italy foils Germany's plan to criminalize Holocaust revisionism throughout the E.U.

Germany's hope of using its EU presidency to persuade all 27

member states to make Holocaust denial a crime has received a setback in Italy. Diplomats said the move was aimed at Iran, whose President Mahmoud Ahmadinejad dismisses the murder of six million Jews by the Nazis and their collaborators in World War II as a lie.

Hours before the UN resolution was passed, the Italian government published a draft law which proposes penalties of up to three years in jail for inciting racial hatred, but stops short of making Holocaust denial a crime. Some 200 historians had voiced their objection, arguing that it would infringe on free speech.

Germany had looked to Rome for support for its drive for a common EU law, saying the support of the new Italian government would leave "the road clear" for standardization. A similar attempt by Luxembourg in 2005 was blocked by Britain, Denmark and notably Italy, where Silvio Berlusconi's centre-right coalition was still in power. In Europe, only Austria, Belgium, France, Germany, Poland, Romania and Spain have laws that specifically target revisionism, leaving Berlin to convince 20 others to come on board by July.

Yad Vashem launches Web site in Farsi to combat Holocaust denial

Israel's Holocaust memorial, Yad Vashem, has launched a version of its Web site in Farsi (Persian) to educate Israel's most bitter enemy, Iran, about the Nazi slaughter of 6 million Jews. The site was unveiled this week to coincide with the UN's annual Holocaust Remembrance Day.

"Every year, nearly 20,000 people from Muslim countries, including Iran, visit the Yad Vashem Web site," said Avner

Shalev, Yad Vashem's chairman. "We believe that making credible, comprehensive information about the Holocaust available to Persian speakers can contribute to the fight against Holocaust denial."

Yad Vashem's Farsi site includes 20 historical chapters, including dozens of photos, arranged chronologically, from the rise of the Nazis to power until the postwar trials of Nazi leaders. The site also includes a (ostensibly authentic) poem by Abramek Koplowitz, a Jewish boy murdered in Auschwitz at age 14.

Yad Vashem also has English, Hebrew and Russian versions of its Web site. Yad Vashem spokeswoman Estee Yaari said Saturday that an Arabic-language site was also in planning.

[This is exactly what we should do with the four-hour revisionist film, One Third of the Holocaust. Get it into Farsi, and get it up on the Internet when our friends in Iran, and there are many there, can take their folk to see it. The only issue is the cost of translation.]

Iran challenges Europe to hand over Holocaust 'proof'

An Iranian government-sponsored body set up to probe the veracity of the Holocaust has challenged Europe to hand over documents about the mass slaughter of Jews in World War II.

Mohammad Ali Ramin, the head of the World Holocaust Foundation created after Iran's controversial Holocaust conference last year, said "Austria, Germany and Poland in particular" should supply documents.

"They should hand over the proof for the dossier on the organized massacre of Jews in Europe during World War II to the independent international fact-

finding committee affiliated to this foundation,” the IRNA state news agency quoted him as saying.

Spanish Town Observes ‘Palestinian Genocide Day’

A Spanish town has cancelled its observance of International Holocaust Remembrance Day, preferring to highlight what it calls the “genocide of the Palestinian people” by the Jews.

This past January 27th, the municipality of the Madrid suburb of Ciempozuelos announced that all ceremonies and public events scheduled for the day would be dedicated to atrocities committed

by the Jews, rather than those committed by the Nazis.

The town, home to 20,000 people, attracted global attention as a result. Israel’s Ambassador to Spain, Victor Harel, asked town mayor to recant. Jewish organizations also issued condemnations of the move.

“Your attempt to equate the industrialized mass murder of six million Jewish women, men and children, as well as millions of others, with the situation of the Palestinian people is shameful,” wrote Anti-Defamation League Director Abraham Foxman in a statement. “It reflects an extremely disturbing tendency, which is

particularly visible in Europe, to dishonor the memory of the victims of the Holocaust and delegitimize the State of Israel by seeking to eradicate the clear moral difference between the Holocaust and the loss of Palestinian lives as a result of the Arab-Israeli conflict.”

The decision has caused heated debate within Spain, and finally the national government stepped in to pressure the town to cancel the public Palestinian Genocide observances. The town canceled all public observances planned for January 27, including Holocaust Memorial Day, to protest the move.

Interview with a Holocaust Heretic: Georges M. Theil

By Richard A. Widmann

Introduction:

In June of this year I first became aware of the persecution of French revisionist author and scholar Georges M. Theil through an Internet email notification. Theil was facing hefty financial penalties and even prison time for having written a slender autobiographical work in 2002. I began a personal correspondence with Theil and obtained copies of his work in English and French. *Smith’s Report* readers who have enjoyed Bradley’s *Confessions* and the more recent Our Voices project will certainly enjoy Theil’s tale of his transformation to revisionism.

In his short preface to Theil’s story, Robert Faurisson comments: “A number of intellectuals call for a fight against the institutionalized lie and the unjust power of the law but few, in effect, take the risk themselves.”

Georges Theil has chosen that risk. He has done so in deciding to reveal here how and why he embarked on the revisionist adventure. Some revisionist titles are dry scientific studies that are very difficult reading for the non-specialist. This is not the case with

Theil’s *Heresy*. *Heresy* is a page-turner in every way. Theil’s story is sure to enlighten and thrill. I highly recommend this title to all interested in revisionism and revisionists. What follows is a short interview that Mr. Theil agreed to as a result of our correspondence.

Widmann: Mr. Theil, I have just finished reading your wonderful autobiographical work, *Heresy in Twenty-First Century France: A Case of Insubordination to the Holocaust Dogma*, which is the

English translation of your French publication *Un Cas d’Insoumission*. For readers who may be unfamiliar with your work, why did you change the title for the English version?

Theil: It’s rather funny: with my agreement, my translator showed the text to an English publisher friend of his who offered to print a test run, but thought a catchier title was in order. And so I saw a cover proof with a title that

was a bit different but very expressive indeed!

Widmann: You were certainly aware of the *Loi-Gayssot*, France's anti-revisionist law, before the French justice system ordered you to pay over \$130,000 in fines, damages and costs and sentenced you to a year in prison (now pending) for what was essentially telling your personal account of how you discovered Holocaust revisionism. Why did you go forward with the book knowing the risks that you could face?

Theil: Your remark seems to me falsely naive. Was Solzhenitsyn well aware of his country's laws before going to the Gulag? Was David Irving aware of the Austrian laws when he made his journey in the autumn of last year? Was Horst Mahler, the famous German lawyer, aware of the risks involved with writings that are now to take him to Cottbus prison on November 15?

The aim of my action in writing this book was to bear witness, to relate my intellectual course, without leaving the reader any possibility to find fault with the exposition. Alas, I should have remembered that the word for witness in Greek is martyr.

Widmann: Some of your readers may find it strange that both your father and your grandfather were killed fighting wars against Germany and yet, rather than hating Germans, you have sought out the truth about the events of World War II. Why is it important for the world to get a proper understanding of what exactly the Germans did or did not do with regard to Europe's Jews?

Theil: It's only paradoxical in appearance. My grandfather, a career officer before the First World War, saw himself drawn by

duty into the conflict; in Indochina he was training local riflemen, getting them ready to join the French army's colonial troops, in the expectation of a likely war with the Central Powers (Germany and Austria-Hungary), a war concocted, ardently desired in any case, by France and the British empire, both of which found Germany's strength too disquieting. He died in Tonkin, a young lieutenant of 33.

My father, an engineer in his uncle's factory, had borne the defeat of June 1940 with resignation, continuing his professional life peacefully enough. Then one day in late 1943 he became convinced he should work with the underground to hasten the departure of the occupying forces. This activity consisted in distributing the contents of large boxes parachuted in the night by the English; these could be weapons, provisions, money, forged papers, etc. At that period in the war, the Germans generally no longer took the trouble to explain their political vision for the new Europe that they had said they wanted to set up with France, from the time of their arrival in the country three and a half years previously. In the autumn of 1943 their oppressive presence could be considered undesirable by our fellow citizens, and their future departure imagined as a liberation (the comparison with the Anglo-American troops in Iraq today is striking!). Caught at a roadblock checkpoint carrying a firearm, my father was arrested and locked up, then taken out of his jail after four days by external elements and killed in unclear circumstances, leaving his wife with a boy of 3 (myself) and my sister (aged 2).

Thus it was imperative for me, as early as my adolescence, to look into the causes of and the facts

relating to the two world wars. For whom and for what had my grandfather, then my father, fallen tragically in two wars against so admirable a country as Germany? Were there not one or more reasons why Europe (and its great North American appendage) should have ferociously attacked Germany in order to erase her from the map?

And when you ask yourself that last question the role of the Jews appears very quickly: the Balfour Declaration was something of a decisive impulse in the final turning point of the First World War; the establishment of Bolshevism in Russia in 1917, then the attempts to do the same in Germany and Hungary straight after the war were wholly Jewish undertakings; the monstrous treaty of Versailles was possible only through the treason of the Jews supposedly representing Germany; Adolf Hitler, "born at Versailles" and coming to power in January 1933, found himself having war declared on him five weeks later, in the famous Daily Express front-page top headline "Judea Declares War on Germany"; one will recall that Hitler had wished to chase the Jews out of his country's imperial sphere and had written as much, no common future being possible. Thus his taking office had for immediate effect the mobilization of the whole world, at least the most important part of it, that in which the Jews happened to play a major role in the communications media and thus the forming of public opinion against Germany, for a war to the death.

The Nuremberg trial, that legal ignominy, was concocted by the all-powerful Jewish circles close to Roosevelt. And the pinnacle of abjection, the pinnacle of slander was the act of imputing to the German people an unprecedented

crime: the programmed putting to death in installations, built to that purpose, of six million Jews, essentially by asphyxiation in alleged gas chambers concerning which there have not been found any blueprints, operational orders, references to such orders, architectural traces, trustworthy witnesses nor lists of deaths!

You see that the existence and the nature of the role of European Jews cannot be ignored as soon as one looks into the great conflicts of the 20th century, which I call the century of the attempt to put Germany to death.

Widmann: You cited several key moments in your growth as a revisionist. These would include first reading Paul Rassinier and Henri Roques, meeting Robert Faurisson, reading the Leuchter Report and actually touring several of the key concentration camps. What single discovery convinced you that the Holocaust story really wasn't entirely built on facts?

Theil: My first doubts came on when I was 21 and still a physics student in Paris. I had a girlfriend of my age, a Finnish girl, a wonderful girl of shining good health, an accomplished athlete and very intelligent, very upright in posture, a goddess. The Finns call women like that Sisuâs. She told me of the 1940 Russo-Finnish war, as she'd heard from her mother. And she went a good deal beyond that; her mother, very pro-German apparently, had warned her against the horrid slanders issued about the Germans from 1945 onwards which, she specified, quoting her mother, were mainly of Jewish origin. She urged me to read Knut Hamsun, whom I then discovered and whose itinerary you are aware of. This captivated me in the utmost and was certainly something of a

trigger. "*Cherchez la femme*" as they say in the detective novels. Only here it's not about a novel!

And the truly decisive objective factor for me was the doctoral thesis by Henri Roques, which destroyed, leaving no possible defense, what had been presented to us as the keystone of the (alleged) gas chambers.

Widmann: I was very interested in your comments regarding Arolsen (where the International Tracing Service is located). Arolsen has recently been back in the news. It has been suggested by the media that opening up the archives to historians will refute the "deniers" once and for all. What is your opinion and why?

Theil: In effect I have long thought that the key to it all (that is, the extent of the so-called genocide) is to be found at the ITS in Arolsen. This vital statistics centre's methodical work concerning the Second World War, although under Allied and Israeli supervision, is carried out with an altogether Germanic thoroughness, and the cross-checking of data rules out, in my opinion, any manipulation; Arolsen's work has convinced me that the real figures are in its possession. An extra clue has been its service's stubborn refusal to provide statistics and numbers of deaths for individual concentration camps. Along with the closing down in 1978 of the centre's history department. For a few months now these archives have, in principle, been open to researchers and this for the first time, 61 years after the war's end!

Remember: Following the fall of the Berlin wall and the implosion of the USSR, Moscow decided to open its Second World War archives; some thought that there was to be at last proof of the 6 million! Crash! The opposite

happened. There was confirmation of the accuracy of revisionist findings, and notably of their figures! I can predict for you now the same thing as regards the Arolsen files, with a still more devastating effect, if ever they let them be published.

Widmann: With all of the trouble that governmental and Zionist groups have caused you because of your Holocaust revisionism, if you had to do it all over, what if anything would you do differently?

Theil: In writing my book I didn't imagine, I confess, that the Jewish organizations' reaction would be so violent; at the Lyon trial alone I was up against 12 Jewish associations assisted by five or six lawyers, all Jewish of course, displaying an unimaginable hatred for me. The impossibility of discussing on the basis of Faurisson's and Germar Rudolf's work was total, as it was rejected outright from the start. My barrister's pugnacity succeeded in having the claims of three of the parties refused, and only nine were awarded damages.

Smith's Report readers interested in supporting Georges M. Theil by purchasing a copy of his book, Heresy, for \$12.50 may contact:

**Historical Review Press
PO Box 62
Uckfield, United Kingdom
TN22 1ZY**

Continued from page 1

months). Attorney Stolz replied that she had been unable to read it because the copy given her was illegible. Judge Schwab ordered that she be given a legible copy.

The first witness was then called, Agent Brockmüller of the BKA (BKA=*Bundeskriminalamt*, the German *Gedankenpolizei* or “thought police.”) This BKA agent had headed the Rudolf investigation at the behest of the Mannheim District Attorney. He described the course of the investigation, from the BKA’s location of Germar in the US to his abduction and arrival in Frankfurt. Brockmüller stated that during Germar’s first interrogation on 16 November 2005, Germar was still somewhat shaken due to his sudden abduction and separation from his wife and child.

In a rather transparent effort to sow discord within revisionist ranks, Agent Brockmüller said that Germar requested an “informal discussion” in which he offered to collaborate with the government. The agent said that Germar offered to give up all rights to his website, turning over intact all subscription lists. The agent said Germar offered to assist the government in compiling *Multiplikatorendaten* (replication data) that would be helpful in its war against thought crime, if only the government would allow him to return to his wife and child in the USA. (Germar’s associates say that his offer was to vacate an empty domain from which all data had been removed. They doubt that Germar used the expression “*Multiplikatorendaten*,” which is a term and concept favored by the bureaucracy of repression.)

Brockmüller stated that Germar said that if the German government did not accept his terms, his supporters would “flood the market” with revisionist literature and that he, Germar, was

the only person who could stop such a thing. (Germar’s associates point out that he is not in the habit of making threats.) The BKA agent said the government rejected Germar’s offer but he did not say why. Brockmüller also said that after seizure of the bank account of Germar’s publishing firm at Heidenheimer Volksbank, another BKA agent had taken charge of all data concerning sales, subscriptions and circulation. Agent Brockmüller stated that this new BKA agent is a specialist in *Hochrechnen der Umsätze* (projecting turnover.)

Judge Schwab then asked who was responsible for the homepage of Germar’s website, who.org. Agent Brockmüller answered that Germar had accepted full responsibility from the beginning. District Attorney Grossmann next inquired about the results of the BKA search of the home of Germar’s colleague Dr. G., who had managed the firm’s account. Brockmüller said they had seized a large list of subscribers, 75 percent of whom were citizens of the Federal Republic. He also stated that the BKA had analyzed the list in order to estimate *Meinungsvervielfältigern* (opinion replicators). Grossmann then asked about Germar’s role in the worldwide movement to revise contemporary historiography. Brockmüller answered that Germar’s role had been a key one. The BKA agent claimed that after the seizure of Germar’s bank account and his extradition from the U.S., which was a separate operation, revisionist opinion in Germany had greatly diminished.

Defense Attorney Bock then asked Brockmüller when the BKA had first become involved in Germar’s case. The BKA agent replied that the Mannheim District Attorney first approached the BKA in 2001. Bock inquired about the meaning of *Meinungsvervielfäl-*

tiger (opinion replicators). Brockmüller replied that every reader of illicit literature is a *Meinungsvervielfältiger*, since he discusses what he has read with third parties.

Defense attorney Bock next questioned Brockmüller agent about his mission as it concerned Germar. The agent replied that it had been to clarify Germar’s residential status in the United States through its Washington contacts. He said the BKA had originally learned Germar’s address through wire-taps. They “bugged” the telephone of Dr. G., who immediately called Germar to inform him of the house search and seizure of the bank account.

Defense attorney Bock asked Agent Brockmüller more questions about his initial interrogation of Germar. Suddenly unable to recall details, the BKA agent replied only that Germar had been agitated. The agent went on to say that he had explained to Germar that he could make no promises concerning the proposed “*Kuhhandel*.” Brockmüller claimed to have told Germar that the two German jurisdictions (Stuttgart and Mannheim) were not the only ones involved in the matter, that the Americans were involved as well. He said he told Germar that he would inquire into the matter. The BKA agent then stated that Germar told him the government could not have it both ways: they could not expect his cooperation if they kept him in prison.

Brockmüller went on to say that at the second interrogation in Rottenburg, Germar had been more composed, having adjusted to his new situation. He stated that Germar now claimed that he could not recall having ever entrusted subscription data to Dr. G. Brockmüller said that the subscription and circulation data, which included lists acquired from Thies Christophersen, Udo Walendy and

Siegfried Verbeke, included around 9,000 names, 75 percent of whom lived in German-speaking countries. Brockmüller said that around 4,000 addresses were “active” and organized according to the customer’s inclination to buy. The judge then dismissed this witness *unvereidigt* (unsworn). That is to say, Brockmüller was not required to take an oath “to tell the truth, the whole truth and nothing but the truth.” Perhaps it is significant that Agent Brock Muller’s testimony was not given under oath.

The next witness was BKA Agent Achilles, who was called to the stand at 9:57. He is the BKA “financial expert.” He was responsible for the *dinglicher Arrest* (material arrest) and attachment of the bank account. Agent Achilles said that the government has established gross receipts of 214,000 Euros based on various estimates of sales of illicit literature. He explained that the BKA method of estimating sales of revisionist literature is the same as its method of estimating sales of illegal drugs. It is also the method that was used in prosecuting Frank Rennie, a writer of unlawful songs.

Achilles stated that in the fall of 2005, Germar’s account showed a balance of 9,000 Euros. He went on to say that he had also headed the investigation of *Lectures on the Holocaust*. The BKA agent said that in the fall of 2005 he had received a copy of *Lectures* from the Mannheim district attorney. Achilles stated that he was told it had been downloaded from the Internet and that the unlawful *Lectures* are still available cost-free on the Internet at vho.org.

Judge Schwab then invited the members of the Court to question the witness. District Attorney Grossmann had no questions. Defense Attorney

Bock asked Achilles who had done the official evaluation of *Lectures on the Holocaust* and what his professional qualifications were. Avoiding his question, Achilles responded that “the book” was used as evidence by the Mannheim district attorney because it had been used in the trial of Ernst Zündel. Achilles said that there was a special department in the BKA for evaluating unlawful books but that he himself had not read “that book.”

Defense Attorney Stolz asked Achilles what kind of reading he preferred but she received no reply. She then asked whether he had read the BKA evaluation of *Lectures on the Holocaust*. Achilles answered that he had read the evaluation about a year ago but did not find it interesting and did not remember it. Germar then asked about the authors of the evaluation, but received no answer. About 10am Achilles was also released *unvereidigt* (unsworn), that is, without being required to swear to tell “the truth, the whole truth and nothing but the truth.” Perhaps it is significant that BKA Agents and Brockmüller’s testimony, was not given under oath...

Germar then responded to questions about his financial situation, which he had not discussed in his presentation. He stated that that until 2004, around 60–70 percent of all payments [for stock and subscriptions] had been made through the Volksbank, the remainder having been sold either for cash or through the mail. He had kept books and prepared the tax statement by himself. As a rule, around a third of his total income consisted of donations. He said that sales of titles not published by his firm (revisionist “classics” such as *Hoax of the Twentieth Century* by Arthur Butz; *The Auschwitz*

Myth by Wilhelm. Stäglich and *Foundations of Contemporary History* edited by Gauss/Rudolf) have been modest because the market is saturated. Most of his firm’s sales have been of newly released titles.

Judge Schwab then asked questions about Germar’s debts in Britain and the USA. Germar said they amounted to around 30,000 Euros. He stated that he has been able to pay his debts through donations made by his supporters but is still in debt to attorneys in the US. Asked by Judge Schwab about support payments for the two children of his first marriage, Germar replied that he had been paying 500 Euros, but that that has since been increased to 650 Euros; his present wife is making the payments. He said that his monthly income in the period before his abduction had been around 1500 US dollars. Neither the district attorney nor the Defense had any questions for him.

Judge Schwab then took up the verdict of Stuttgart District Court, dated 23 June 1995, in reference to a paper outlining a strategy for future efforts to revise contemporary historiography. Germar said that the inspiration for this had been Klaus E.’s German translation of “The Holocaust on Trial,” an account of the testimony and evidence presented at the second trial of Ernst Zundel in Toronto. Germar said he did not care for the style of the translation. The other members of the Court had no questions on this issue and did not state their positions.

Judge Schwab then gave a preview of the coming course of events. He read out the verdict of Mannheim County Court, dated 18 August 2004, concerning material arrest, as well as the attachment order for the Heidenheimer bank account, dated 24 August 2004. The County Court’s total amount is 213,927.63 Euros. Referring to

paragraphs 227 and 265 of the *Strafprozeßordnung* (Rules of Criminal Procedure). He then announced that not only excerpts, the entire texts of the submitted books, brochures, websites and articles would be included in Court records, along with the advertisement posted on vho.org on 29 June 2006. He noted that, according to the findings of the Court, 700 copies of *Lectures on the Holocaust* had been sold in Germany as of January 2005. Defense Attorney Stolz requested the above in writing and Judge Schwab agreed. At 10:30 he announced a recess which lasted until 11:13.

After the recess, Judge Schwab questioned Gernar about page 77 of the Stuttgart verdict. This concerned Gernar's attitude toward Jews in general and Ignaz Bubis in particular, as expressed in a personal letter addressed to Karl P. (Translator's note: Bubis, known as the "Jewish Kaiser" and head of the German *Judenrat* [Jewish Council], had directed the Max Planck Institute to terminate Gernar's employment after the release of the "Rudolf Expert Report," a chemical analysis of the walls of the camp morgue at Auschwitz. The report proved definitively that the walls had been exposed to miniscule amounts of cyanic acid, and therefore the morgue could not have been used as a homicidal gas chamber.) Gernar did not mince words in his private correspondence, using the outspoken language of Martin Luther and referring to the present German government as *Judenrepublik Deutschland* (Jewish Republic of Germany.) The letter had been written specifically in reference to a speech by the CDU politician Richard von Weizsäcker (subsequently president of the Federal government of Germany), in which he urged that Bubis be elected president. Gernar apolo-

gized for his and Martin Luther's choice of words but said his opinion of Bubis has not changed.

The judge also addressed the subject of incarceration. At the insistence of the powerful American Jewish lobby, Gernar had been detained in the US on 19 October 1995 and extradited to Germany on 11 November 2005. The pretext for this was the Stuttgart verdict, even though Gernar had committed no act that would have been a crime in the United States. The prison sentence imposed by the Stuttgart verdict was completed on 14 January 2007. Since that time Gernar has been held under *Untersuchungshaft* (investigatory detention.)

Since July 2006 he has been held in *Überhaft* (superior arrest), which is both *Strafhaft* (punitive incarceration) as well as investigatory detention. On 14 July 2006 still another arrest warrant was issued in conjunction with the trial now underway. Judge Schwab announced that the Court would consider the motion for *Haftüberprüfung* (review of arrest order) filed by Defense Attorney Bock. Schwab said the investigatory detention continues in effect in any case, since the warrant was renewed on 29 January 2007.

Schwab announced that consideration of Bock's motion would take place in closed session, and he said he would now terminate today's session because a female lay judge was not feeling well. He noted that Gernar's record included the verdict of Stuttgart County Court. Defense Attorney Stolz, responding to Judge Schwab's question concerning the defense's motions for continuation motions moved for the introduction of the following books into the trial record:

1) G. Rudolf: *Das Rudolf-Gutachten* (The Rudolf Expert Report, newest edition);

2) E. Gauss: *Grundlagen zur Zeitgeschichte* (The Foundations of Contemporary History);

3) H. Verbeke: *Auschwitz: - Nackte Tatsachen* (Auschwitz: Naked Facts);

4) W. Stäglich: *Der Auschwitz-Mythos* (The Auschwitz Myth);

5) J. Graf/C. Mattogno: *Konzentrationslager Stutthoff* (Stutthof Concentration Camp);

6) J. Graf: *Riese auf tönernen Füßen* (The Giant with Feet of Clay);

7) A. Butz: *Der Jahrhundertbetrug* (The Hoax of the Twentieth Century.)

When asked his opinion, District Attorney Grossman expressed no position on the motion.

The Court's decision will come in the next session, which will begin on 12 February 2007 at 9: o'clock. The following session will be one day later 13 February (the anniversary of the atrocious Allied destruction of Dresden in 1945).

Judge Schwab ended the session at 11 am and announced that it would next consider the review of Gernar's *Haftbefehl* (arrest order) which would take place in secret session. The public was ordered to leave the courtroom. At 12 noon Gernar's attorneys, Bock and Stolz, emerged from the courtroom and were quickly surrounded. Attorney Stolz announced that the new arrest order had been affirmed, with added *Erhärtung des Tatvorwurfs* (aggravation of charges) on the basis of the present indictment as well as the danger of Gernar's fleeing.

Attorney Stolz pointed out two circumstances:

1) At the time of the first interrogation, Gernar had completed two weeks of extradition arrest.

2) The Court's objections had to do with the findings of another court.

The image of the accused as presented in the Stuttgart verdict caused the Court, especially the lay judges, to exercise great caution. The Stuttgart verdict stressed subjective considerations such as “What kind of person is the accused?”

Important Notice:

This report is based on my personal observations. It is not based on any literal transcription that I have made and certainly not on the official court transcription. It is a rendition of the course of the proceedings as I observed them.

Günter Deckert
Weinheim/Baden,
30 January 2007

NOTEBOOK

David Irving informs us that his current address is:

David Irving
P O Box 1707
Key West FL 33041 USA

Christine Miller wants our help with her Public Access TV project. Mrs. Miller is an energetic, fearless, and experience-ed revisionist activist. I am going to help. If you have any VHS video tapes, or DVDs of revisionists, and want to help Mrs. Miller with this project, you can contact her at:

Christine Miller
606 S. Cypress Ave.
Marshfield WI 54149

This is the third issue of *SR* in which I expected to begin running stories from The Codoh Forum. I intend to call it “THE CODOH FORUM: What They’re Talking About.” The CODOH Forum is the longest-running, most important revisionist discussion forum on the Web.

Those who are registered with The Forum have posted **22,568** articles. These articles have been viewed **2,521,997** times. The Forum must be doing something right. Hannover? I’ll get it right. I’ll get it right.

My Tehran talk is being published on the Web site of “New Trend Magazine,” the “Biggest Islamic Web site in the U.S.” A print version of *New Trend* is published out of Kingsville, Maryland. Publisher Kaukab Siddique wrote saying that the talk is “Very interesting and bold!” I was surprised that he would use the word “bold.”

Reminds me that when I finished my talk in Tehran a fellow speaker on the same podium, a Moroccan government official who spoke passionately in Arabic, congratulated me with an unexpected heartiness.

His English was limited but he was saying that I was very brave to have said what I said in the talk. I didn’t understand why he would think so. He was shaking my hand with both of his, with great force and energy and congratulating me on my bravery. I didn’t know what to make of it. The cat grabbed my tongue and wouldn’t let go.

Dr. Ed Fields called to ask about a video tape and along the way asked me how I’m feeling. He’d heard I’m sick. I told him no, I’m fine. I told him that before I left for Tehran I heard from people in Europe who had heard that I was sick and would not be able to attend the conference. No, I told them, I’m fine. I didn’t think much about it. After the call from Fields it occurred to me to wonder how the first rumor about my being sick got started, and how the present one got started, and if there was a connection between the two. The thought skipped across the top of the brain to wonder—what?

Later I was telling Paloma about the call from Fields and she said: “Did you ask him to tell you who told him you’re sick?”

“No. Didn’t occur to me.”

“Well, it occurred to me.”

“How come it occurred to you when it didn’t occur to me?”

She was grinning.

“Think about it, Dad.”

Meanwhile, there is work to do this month at Berkeley, in Los Angeles, in Sausalito, maybe in San Diego County, on the CODOH Website with some stories and a new Journal. I’ll get some of it done. And then it will be time to do **SR 137**. And so it goes.

My sincere thanks to all of you who pitched in last month. Your contributions are what make it possible for me to do this work.

Without you, where am I?

Bradley

Smith’s Report

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On the Holocaust
Bradley R. Smith, Director

For your contribution of \$39 you will receive 12 issues of
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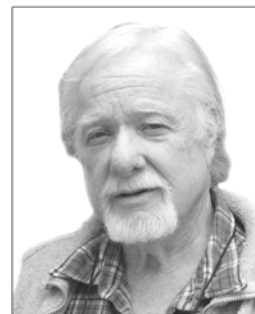
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SMITH'S REPORT

On the Holocaust Controversy

No. 137 www.Codoh.com April 2007



Serving the Revisionist Community since 1990

U.C. BERKELEY AND THE FEAR OF A FREE PRESS

How an Open Debate on the Holocaust Story is “Contained”

Mike Smith

If you've ever been to Hollywood, California, you've likely seen a large building which has on its windowless side a huge, elongated wall for advertising. It's 15 times the size of a billboard. It features a single display ad for the latest must-see movie. It's the biggest graphic I've ever seen. I'm a movie maker, a Holocaust “denial” movie maker, and thus this wall wasn't an option for me. The display ad that I had worked out was a classified ad for a local college newspaper. It was around two inches tall, but I had a gargantuan task ahead of me in getting the paper to accept it.

I'm the maker of the movie “One Third of the Holocaust” which is about Treblinka, Sobibor, and Belzec. The thesis is that they weren't death camps. I'm anonymous (technically, I suppose, I'm pseudonymous) because I knew all about David Cole and what happened to him when he made a holocaust denial movie. I learned about David Cole in a slow way. He made a movie. A “hit” was put out on him over the Internet. He recanted. He gave the recantation to Irv Rubin of the Jewish Defense League. End of story. Then a year or so later I read about the same Irv Rubin being arrested by the FBI on charges of threatening to blow up a congressman's office (Darell Issa) and a mosque. Then some time later I'm flipping the pages of a newspaper and read how he committed suicide in jail. Then, awhile later, I read about

how the other guy who had been arrested with Rubin was murdered in jail. Anyway, yeah, I'm anonymous.

I'd placed my movie on YouTube.com and I had my own website, Onethirdoftheholocaust.com. Ultimately I wasn't getting many people viewing it, and the people who were viewing it were mainly conspiracy-types: JFK, 9-11inside-job people. Uh—no thanks.

I happen to believe that 9-11 happened just like the media says it did, and I believe that Lee Harvey Oswald shot JFK. Maybe I'm wrong about that stuff, but I wanted the university crowd to see my movie. And I hoped that somewhere maybe an academic would agree with its thesis. It amazed me that the most prominent eyewitness, Yankel Wiernik, was so obviously a fraud, and yet no professor had ever said so, ex-

cept Arthur Butz. Plus I saw that considering the fire alone, the cremation fire, the story is a fraud. There are 100 other reasons, but the Treblinka cremation fire brings the story down all by itself.

So I decided to place a classified ad in the University of California student newspaper, the “Daily Californian.” I naively thought that if it's your money, then you can say anything you want in a classified ad. It just seemed “American,” that that's how it should be and how it was.

So I thought. I submitted the ad through email, arranged for it to be run 40 times, and then had to do the tricky part: The payment. I'm anonymous, but I had to get the money to the Daily Cal somehow, so I just walked into their office and said “Hi.” I casually reached

Continued on page 6

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me if I can use your name, or if you need to remain anonymous.

RICHARD WIDMANN

Recently, while reading through Arthur Schopenhauer's "Parerga and Paralipomena," I ran across this interesting thought:

"Should your opponent surprise you by becoming particularly angry at an argument, you must urge it with all the more zeal; not only because it is a good thing to make him angry, but because it may be presumed that you have here put your finger on the weak side of his case, and that just here he is more open to attack than even for the moment you perceive."

Clearly if we apply this great German philosopher's comment to Holocaust revisionism, we can see that the level of anger, and even hatred stirred up in our opponents demonstrates that we have identified the weak side of their case. In fact, the intense hostility to all revisionist argument suggests not only that the fundamentalist case is weak, but that it is understood or at least perceived by its proponents that their case and their cause is lost.

KEN MEYERCORD

Congratulations to Stephan Gallant on his outstanding review of Mike Smith's video "One Third of the Holocaust". With regard to Mr. Gallant's lament that "current

realities of distribution will pretty much restrict this video to revisionists" let me mention that I recently showed two edited versions of the video on my public access TV show "WORLDDOCS", which airs in Fairfax County, Virginia. I encourage others to utilize this medium for spreading the word.

Public access channels are usually desperate for programs and welcome material offered by their viewers for broadcast. You might have problems with the thought police, of course, as I did, but I won in the end and you can too, if you stand up firmly for your rights without getting obnoxious about it. Point out that according to the framers of the law creating the public access channels (Cable Communications Act of 1984) their purpose is "to provide the widest possible diversity of information sources."

I will gladly provide copies of the edited versions of the video to anyone who wants to approach their local public access channel about airing them. I can provide copies either of my show (58 minutes), which includes my opening and closing remarks as well as the video, or of the edited versions of the video. One concentrates on the eyewitnesses (52 minutes) and one on the process (45 minutes). I also did a show featuring an edited version of David Cole's Auschwitz video (52 minutes). The three shows/videos together are a telling rebuttal to the conventional holocaust story.

If you're interested, just email me at: kiask@comcast.net.

Or write to me at:

Ken Meyercord
510 Park Glen Ct
Reston VA 20190

SIEGFRIED VERBEKE

I am a Belgian (Flemish) revisionist, active for almost 30 years. I worked with Ernst Zundel, Thies Christophersen, Richard Harwood and many others. At the moment I am in trouble.

I have had problems of course from the beginning, with police investigations and raids, many trials, including convictions in Belgium, France and Holland. Fifteen tons of books were seized by the Belgian authorities, and there were other, endless harassments. For the past two years it became more serious because there was a European Arrest Warrant (EAW) out on me. Before the EAW, I was legally protected against extradition to Germany.

With the creation of this EAW, every European can at any moment be arrested and on simple demand, after a short administrative proceeding, with few possibilities of legal defense, be extradited to any other foreign country, particularly Germany. Revisionism is a crime in 8 European countries. Worldwide it is not a crime. The creation of European Arrest Warrant every active and successful revisionist will sooner or later end in a disgusting German prison.

The case against me started in 2004, with being jailed for two weeks Ypren (in Flanders Fields), following a German Arrest Warrant. The EAW was nullified because I had already been convicted and given a sentence of 12 months jail in Belgium. In August 2005, I was on the way to Manila for marriage with Edna Gernobili, who is a Filipina living in London the last 20 years. At the Amsterdam airport, to my complete surprise, I was again arrested and detained. My wife was devastated. Nevertheless, she continued her journey to Manila. I was jailed illegally in

Holland for three months, when I was handed over to German "Justice." There I was imprisoned for six months in isolation in a "medieval building" in Heidelberg. Ernst Zundel and Germar Rudolf were not far away (Mannheim and Stuttgart).

I was thankful to have a Jewish solicitor, Atty. Michael Rosenthal who served as my defense. After six agonizing months I was suddenly released on a one-thousand (pound?) bail. I was happy to finally be able to be with my wife in freedom. This was in 2006.

Meanwhile, Mr. Rosenthal, a very sharp and intelligent lawyer, conscientiously researched my case. The German Court set aside the accusation against me, but did not return my nine months in jail, my loss of income, loss of time, or

the deprivation of being with my family and much more.

But the story continues. Again Belgian police arrested me in November 2006 and put me in prison. This is to purge 15 months for my revisionist activities, because I refuse to change my historical views, and because they believe that I will continue my revisionist activities. This is their reason to refuse to allow me to be free with an electronic monitor. I will probably – let us hope – be released in July 2007.

In these difficult times, I seek your help. Following my nine months of captivity, I lost a great deal of time, income, savings, and health. And seven months of freedom that I did have was not enough to make up for all the damages and losses incurred. I

need some means to survive, as does my wife, over the next months, at which time I hope to be back at my job and handle the situation myself.

A little help from you would be very much appreciated.

Please send it to:
PO Box 46
B 2600 Berchem 1
Belgium

If you want to write to Siegfried in prison (**do not send funds to this address**), his mailing address is:

Gevangenis
Siefgried Verbeke (Cel 2225)
Zwarte Brugstraat 4
B 3500 Hasselt, Belgium

NEWSDESK

Ernst Zundel sentenced to five years for having an opinion about history.

The revisionist activist, publisher and author was convicted of 14 counts of incitement, including incitement to "hate," for Holocaust "denial."

In Victoria, B.C., long-time Zundel lawyer Doug Christie denounced the Mannheim court's ruling. "It's another step down the slippery slope to the imposition of the worst restrictions on freedom of speech throughout the world," said Christie. "They couldn't have prosecuted him in Canada. They tried that. They failed time after time."

Bernie Farber of the Canadian Jewish Congress applauded Germany's denial of Zündel's basic human rights saying: "I think that they've given a strong message . . . to the world, that I believe will bring a tremendous amount of

comfort to Holocaust survivors." And to Mr. Farber.

Zundel's lawyers have appealed the verdict. An appeal at the BGH (German Superior Court) in Karlsruhe is not a new trial. Only possible procedural errors will be examined. Meanwhile, our understanding is that the time Zundel has spent in German prisons will be credited against his sentence of five years. We can only hope so. The previous years he spent in the Canadian prison system are lost to him. As the Bernie Farbers would have it: "Whatever's fair."

Judgment against Germar Rudolf will be handed down on 15 March.

We are informed by Fredrick Toben that Rudolf has asked that Sylvia Stolz be removed from his legal counsel. The State prosecutor took only ten minutes to sum up the Government case, and his demand only two and one-half year sentence is less than we expected.

Abraham Foxman is worried about freedom of speech on the Internet.

Mr. Foxman speculated before the ADL's national executive committee in Palm Beach that the reason [Holocaust revisionism] is "out there more" is the Internet. He suggested his listeners log on to "Holocaust" on the Internet. We just did. We find 4,000,000-plus pages on "Holocaust," and 1,270,000 pages on Holocaust "denial." That's only in English. In Spanish there are 129,000 pages on "negacion de Holocausto." In our experience in Mexico, Hispanics are not even particularly interested in the Holocaust.

Was the purpose of the Tehran Holocaust Conference to divert attention from Iran's nuclear program?

Ali Ramin, Secretary General of the Global Foundation of Holocaust Survey, which formed in Tehran after the close of the confer-

ence, said the conference was aimed at informing the audience about different points of view regarding the Holocaust. It had nothing to do with the controversy over nuclear arms. "The UN Charter does not ban acquaintance with intellectual, cultural and historical issues. Research and the study of all subjects are among the most basic rights of human beings." Ramin noted that "Scholars and experts from the four corners of the globe have announced a readiness to take part in the upcoming Holocaust meetings and present articles to review the event." Date to be announced.

Professor Deborah Lipstadt, author of *Denying the Holocaust*, has "revised" her stance toward having an opinion on the matter.

In 1994 Lipstadt pushed the idea that "there is no discussion" about the Holocaust. Clearly, if we can believe Abraham Foxman, "discussion" about the Holocaust is flooding the Internet to the tune of "millions" of pages. Germany, the current holder of the union's rotating presidency, has proposed legislation to outlaw Holocaust denial throughout the EU.

Lipstadt now says such proposals are "... misplaced ... I

adhere to that pesky little thing called free speech and I am very concerned when governments restrict it. How will we determine precisely what is denial? Will history be decided by historians or in a court room? When we pass these kinds of laws it suggests to the uninformed bystander that you don't have the evidence to prove your case."

We congratulate Professor Lipstadt on her conversion to the ideals of intellectual freedom and good sense.

Report on the Criminal Law Aspects Of the Holocaust Problem

By Dr. Herbert Schaller

[This report was delivered at the Tehran conference by Dr. Herbert Schaller, who even at that time was about to spring David Irving from an Austrian dungeon. Professor Peter McNally of Tokyo translated the text. Dr. Schaller delivered it in German, one paragraph at a time. Following each paragraph delivered by Dr. Schaller, Professor McNally read that paragraph in English. I was there that day and was struck by Dr. Schaller's passionate presentation.]

First of all, I would like to thank the Institute for Political and International Studies for organizing this conference and in particular I would like to take the liberty of expressing my great respect for the President of the Islamic Republic of Iran, Dr. Mahmud Ahmadinejad. He was the first important statesman in the world to publicly raise three facts: firstly, the fact that the guilt of the Germans for the Holocaust has not yet been properly proven; secondly, the fact that anyone who wants to discuss the lack of proof will be persecuted by the Western media and sometimes be subjected to criminal prosecution; and thirdly, the fact that in the West the freedom to express ones' opinion—at least in key matters—is a complete fraud.

His Excellency the President, Dr. Ahmadinejad, has thereby dealt a severe blow to the worldwide cartel that forbids any attempt to provide evidence questioning the Holocaust. The Holocaust Problem has historical, political, international law, human rights law, and last but not least

criminal law aspects. This Report deals exclusively with the criminal law aspect and especially with the procedures in a criminal case.

I am speaking here neither as a historian nor journalist but solely as a lawyer who has come in contact with the problem of the homicidal gas chambers. The defense

attorney is an integral part of the criminal law system and he should contribute to finding a decision based on facts and thereby help prevent the court from making mistakes that are hindrances to fulfilling its mandate.

The defense attorneys' personal opinion about the existence of gas

chambers is unimportant. His personal opinion about the homicidal gas chamber question was and will never be expressed in any criminal proceeding. That principle applies also to the writer of this Report.

The question of proof is decisively important in criminal cases against those who deny the existence of homicidal gas chambers. The rules of criminal procedure are determined by what is understood to constitute proof in a criminal case. The laws of criminal procedure are very different from country to country.

However, one fundamental principle can be recognized worldwide: whoever has to function as a judge over a defendant will in no case want to condemn and punish without having made use of all available and relevant means of evidence and proof. In practice this means that no court in the world will sentence a defendant accused of murder and convict on the basis of mere witness statements or confessions when there exists sufficient material for a DNA analysis of clues and traces remaining from the crime.

Witness statements and confessions in and of themselves do not constitute proof. They only become evidence by the fact that the court believes the subjective assertions of the witnesses or the confession of the accused. However, witness assertions involve numerous factors of uncertainty. In many criminal cases an objective examination of factual proof is possible and even necessary. A factual proof creates clear and exact knowledge in contrast to a mere belief in the correctness of human assertions. Factual proof can absolutely and completely refute many witness assertions, but no mere assertions can ever refute factual proof. There are many types of factual proofs. In the case of holo-

caust accusations, there would be, for example, soil testing with radar equipment, archeological investigations, chemical tests on material, expert reports on the effects of Zyklon B and diesel engines, etc.

In courts in Western countries, expert reports from specialist areas of natural science and forensic investigations are always used to analyze and clarify factual situations, which have left behind visible traces that can be studied by the natural sciences. Only in the area of the holocaust accusations are any and all submissions of factual proof not only omitted but even forbidden.

Since 1989 I have been defending persons accused of holocaust denial in Germany and Austria.

The ugly reality is that the courts do not demand any factual proofs. And Article 21 of the London Statue of August 8, 1945 forced the courts not to demand any factual proof. That dominates and controls all holocaust trials right up to today.

Along with Colonel Hajo Herman, I defended General Remer. In both Germany and Austria, I have defended Gerd Honsick. I am now defending David Irving in Austria and Ernest Zundel in Germany. All the courts have rejected all motions to submit proofs. There was acquittal only in Austria where eight jurors decided the question of guilt or innocence. There are no acquittals in these cases when the judge decides the question of guilt or innocence.

The courts reject all motions to submit evidence because of judicial notice about the homicidal gas chamber. ["Judicial notice" is used

to translate the German word "Offenkundigkeit," which means "obviousness." If something is alleged to be "obvious," then it cannot be questioned or even discussed in the court.] It is completely wrong to use judicial notice. A fact based on judicial notice is not a real fact. Rather it is only an opinion about a fact. This opinion can be correct but can also be false.

The ugly reality is that the courts do not demand any factual proofs. And Article 21 of the London Statue of August 8, 1945 forced the courts not to demand any factual proof. That dominates and controls all holocaust trials right up to today. There is a very long list of people who have suffered and still suffer a serious loss of freedom because they questioned the holocaust. David Irving is in Austrian prison and Ernest Zundel in German prison. Forty-two friends of Gerd Honsick spent a total of 114 years in prison because they peacefully express opinions that did not advocate violence. In Germany every year c. 10,000 people are prosecuted and persecuted for holocaust denial.

In my Report I hope to have contributed to removing the widespread ignorance about the lack of proofs in the question of the homicidal gas chambers. At this Conference in Teheran, it has been publicly established that there are no proofs for the existence of homicidal gas chambers, although sufficient evidence had been available for a long time to show that there were no proofs for homicidal gas chambers. May the public determination of the lack of proofs lead to an objective analysis and clarification by an unprejudiced international investigating committee.

In the limited time available here, the unbelievable extent of the violations of laws and human

rights of revisionist researchers could only be briefly indicated. However, I would be happy to answer any of your questions.

In concluding my Report permit me a glance back into history and a reference to the fact that the forefathers of the Germans of today and the forefathers of the Iranians have already one time successfully cooperated to fight an

empire. In the year 378 AD before the decisive Battle of Adrianople between the Goths and the Eastern Roman Empire, Germans established diplomatic relations with the Persian Empire and agreed on a common undertaking against Eastern Rome. As a consequence it could be simultaneously attacked from the North and the East. In this battle the Germans assured their

later victory over the Roman Empire and thereby relieved the Persians from Roman pressure. Today the world sees itself once again facing a mighty empire. Therefore, the question has recently arisen of any and all possible forms of peaceful cooperation that could save the lives and freedoms of the peoples of the world.

UC BERKELEY continued

into my back pocket, took out my bulging wallet and pulled 973 dollars out of it, placed it on the table, said thanks and "Bye."

This is a paranoid business, and yes, as I walked down the woodsy campus paths on my way home, I did look over my shoulder to see if I was being followed. I wasn't. It's weird because I'm committed to peace. I would never break the law or do anything violent. I make movies on a little home computer for Pete's sake, but because Holocaust denial is so against the grain of society, I felt like a Ted Kaczynski on the woodsy path. That's the 'unabomber' of early 90's infamy.

I'd made this movie completely solo. I'd communicated on the internet through the Codoh Forum using a fake name, but until one month prior to this ad business I'd never had a single in-person conversation with a revisionist. Not in my entire life. So there I was walking away from the Daily Cal offices through the UC Berkeley woods. Ted had lived in the wood there. And the "una" in unabomber stood for "university" and "airline." Ted had even taught at this one no less, as a math lecturer in the early 70's. I didn't really feel like Ted Kaczynski so much as I felt like that famous artistic rendering of him. You probably know the one, with the hood and sun glasses.

I was feeling this as I was looking over my shoulder walking down the UC Berkeley wooded path on my way home.

Writing this, seven months later, I don't feel that way anymore because I am so steadfastly sure that I'm right about the Holocaust being a fraud. I'm still anonymous, but I'm comfortable with my beliefs, and my understanding of the

One Third of the Holocaust .com

A 4-hour free web movie. The thesis is that Treblinka, Sobibor, Belzec were not death camps. Do myths ever propel the destruction of indigenous peoples? El Dorado, Christianity, Manifest Destiny, Holocaust? Consider the name "Israeli Apache Helicopter." A death-copter named after an indigenous people we destroyed, given to another country so that they can destroy the indigenous people there. If can't access videos, try youtube.com. To contribute money for more ads, go to Youtube and send message to "denierbud."

issues I have addressed. I'm sure every new denier goes through that period where they feel like a freak and a criminal. A Freakimal. If I can combine words in the style of the "unabomber."

Even though it was the week before the '06--'07 academic school year, the Daily Cal ran two issues that week. My ad made it into the second one. I was proud of

the ad. It looked at the Holocaust from the angle of "myths are used to destroy indigenous peoples" I totally believed that the Holocaust myth does that to the Palestinians. And it was timely: that summer, a Palestinian family, enjoying themselves on their own beach, was hit by an artillery shell from an Israeli patrol boat. Plus of course the entire history of the Israeli destruction of Palestinian culture.

The text of that ad is reprinted on this page.

The ad ran one time. August 17, 2006. It was pulled the next morning. The general manager called me around 10 AM and said she'd had complaints, and that there was a unanimous vote in the office to pull it. I asked her if the two top people on the paper's masthead were present at that vote. She said "no."

It is no fun to get censored. You don't know the feeling unless it's happened to you. It's like when John Locke coined the term "self-evident" and they threw that word into the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal." The "self-evident" part is what you have internalized in yourself, as to what your rights are. Thus it's chafing and exasperating when someone takes those rights from you. That's how I felt when my ad got pulled from the Daily Cal. I can't even fathom

what it must feel like for Germar Rudolf and Ernst Zündel. Sitting in prison (as I'm writing this) for their Holocaust denial views.

Anyway, thus began seven months of weirdness. I pondered strategy. If I couldn't deny one-third of the Holocaust, could I deny one-twentieth? How far would this go? I actually didn't take that angle. Rather, I changed my ad to one that simply asked for rebuttals. I had filmed the Nuremberg transcripts right there in the UC Berkeley library. The Moffitt Library. Ironically its entrance is next door to the "Free Speech Café." What could a law professor possibly say to my Nuremberg chapter? Where I pointed out that only 21 minutes of courtroom time was spent "proving" the mass murder that supposedly took place in Treblinka, Sobibor, and Belzec? Could a law professor refute that?

My new ad asked for rebuttals. I offered to publish everyone's rebuttal in its entirety on my website. I'll be frank: I was hoping a professor would come out in support of some part of the movie. I submitted the ad to the Daily Cal. Lots of email back-and-forth followed. The staff had meetings and debates on it. They requested changes in the text which I made. More time passed. Weeks. Finally they emailed me with good news: they had decided to accept the ad. But it wasn't over. There were delays of three and four days to respond to my emails. They had 940 dollars of my money, why couldn't they start running my ad?

Then suddenly they wanted to talk to on the telephone in order to tell me I had to go into the office in person. Why? What was there to talk about? They had already said "yes." They had a bunch of my money. Why a phone conversation? The ad manager called me and told me that due to some

changes of wording in the text of the ad, it was now a little longer, and it would cost more. They were holding nine hundred forty dollars, but in order to pay the additional

They wanted to I.D. me. That was the long and short of it. They wanted to know what my name is, where I bank, where I live, and what I look like. Why? And who else wanted to know? I wasn't going to fall for it.

amount, I would have to go into the office, in person, present my ID, and pay with a personal check.

They wanted to I.D. me. That was the long and short of it. They wanted to know what my name is, where I bank, where I live, and what I look like. Why? Who else wanted to know? I wasn't going to fall for it.

They cited some rule about ads over 199 dollars where ID was required and said they'd been lax about that rule in the past, but had decided to start enforcing it. With me. That was their trump card. They knew I wanted to be anonymous, as could be seen by my method of paying the original nine hundred seventy-three dollars. They knew I'd balk at that request, and they wanted to deliver that trump card on the phone. That way what they were doing would not be documented in writing. They were covering themselves, but I didn't know why and I still don't.

I called the Editor in Chief and told her about what that other denier moviemaker, David Cole, had gone through, including having a "hit" put out on him over the Internet, and asked her if she'd waive the ID part of the requirement

based on his experience. She would not. I had to back out of the ad. I wasn't going to compromise my anonymity.

Enter Bradley Smith. He's "out" as a revisionist. He can present I.D. We had recently become friends when we had "secretly" gotten together at a Starbucks in Chula Vista. I was aware that he was the pioneer of "university revisionist ad placement." Now I had met him in person. We got along fine. I trusted him and I believed that he trusted me.

Bradley tried to place the ad. They said yes, but was it really yes? Dozens of emails followed. Changes in the text are demanded. At one point in early February the ad is finally supposed to run. Bradley was told that it would run by the classified manager of the Daily Cal. If she doesn't know, who is supposed to know? But it doesn't run. So a week later Bradley emails the ad manager and she claims she can't access our site. The site has been up the whole time. We tell her to try again, and she says she can now access it. She says the papers are with "accounting," but it will be straightened out and the ad will begin running the following Monday. But it didn't run. Another week lost.

It's been going on seven months now, with one delay, one excuse, one broken agreement after another. Seven months. Most recently there is an "accounting issue." We had an agreement that Bradley would pay the couple hundred extra dollars they were asking to insert the latest ad in 40 consecutive issues. No problem they said. But it didn't happen. And then all communication stopped. No one at the Daily Cal will answer Bradley's emails or phone calls. And that's where we are at in the first week of March

2007. We'd pushed for an ad since August. A basic classified ad, that for any other subject, takes 1 day to submit, and appears in the paper within two, three days.

A few days ago I went to the Daily Cal website again and found that during our time of trying to place an ad, the Central Intelli-

gence Agency had begun running a nice big ad on most of the pages of the online edition. So, if you take a video camera into a library and film books written by historians and Holocaust survivors and put a commentary over the images, you get censored by the Daily Cal. But if you imprison people from

around the world without charges, without access to lawyers and without standard American legal redress, you can waltz in to the Daily Cal and run as many ads as you want, any size you want.

Whatever's fair.

Poison Gas from Wood Chips The Nazi Alternative Fuel

Friedrich Paul Berg

As today's fuel prices rise, can anyone imagine using poison gas to drive their car or truck? Well, in World War 2 the Germans did precisely that and so did the people of many other countries, even long after the war.

Wartime German-occupied Europe was desperately short of liquid fuels which had to be conserved for combat vehicles. To deal with the desperate fuel crisis, most civilian automotive transport used neither gasoline nor Diesel fuel, but used a substance called producer gas instead. The producer gas was made in generators mounted on the vehicles themselves, generally near the rear. Solid materials such as wood, coke, or coal were burned in the generators with a restricted supply of air to yield the producer gas, called Holzgas (wood-gas literally) in German. This gas was then drawn into modified diesel or gasoline (spark ignition) engines at the fronts of the vehicles by engine vacuum. The principal ingredient of the gas was carbon monoxide—18% to 35%—which burned extremely well but, it was also extremely toxic.

The usefulness of the producer gas as a fuel increased with the amount of CO which also increased the toxicity. That gas would have also been ideal for mass murder if the Nazis had ever intended to gas anyone. The most shocking feature of this technology was that it was used throughout German-occupied Europe to drive more than 500,000 motor vehicles. It was everywhere. Every auto or truck repair shop anywhere in German-occupied Europe was involved in the repair or maintenance of these poison gas generating vehicles at some time or other.

In addition, all drivers of these vehicles were especially licensed only after rigorous training in this

dangerous, but necessary, technology. They were all required by law to know that this fuel contained as much as 35% carbon monoxide and that as little as 0.1% carbon monoxide was already enough to kill (albeit only in about ten hours). They all, including service and repair personnel, needed to know this for their own safety and that of the people around them and even keep written reminders (the Safety Guidelines) in the glove compartments of all of these vehicles. And yet, nowhere have any Nazis ever been even accused of employing this superb and readily available, deadly gas to kill even one person. How ironic to say the least.

Of course, after the war, if anyone had stepped forward to explain just how thoroughly stupid the diesel gassing claims truly were because of the alternative poison gas “they would have merely put their own necks in the noose. And so, the insane claim that diesel exhaust was used to murder millions persists to this day.

Holocaust historians such as Raul Hilberg repeatedly claimed that the killing centers worked quickly and efficiently on an assembly line basis resembling the complex mass-production methods of a modern [industrial] plant. But producer gas is never mentioned by any of the holocaust historians. Surely, if the diesel gassing claims

persist, one should also condemn the Nazis and Germans for being the most clumsy and inefficient mass murderers in the entire history of the world.

Even the smallest automotive distributors, and dealers, and repair shops were intensely involved in the maintenance, alteration, and retrofitting of existing vehicles with the producer gas technology. A truck pulls into a small auto repair shop somewhere in Poland and the driver complains that his truck is just not performing right, not enough power. Well, let's see the generator may be leaking, or the flapper valves may have been

knocked out of shape, or the blower may have a burned out motor, or there may be bullet holes from a low-flying enemy airplane or from artillery fragments. Would any repair shop turn the driver away and insist that they only repaired vehicles that still operated with liquid fuels and NOT producer gas? Of course not.

The abundance of producer gas and its intense development by every part of the German automotive industry from major vehicle manufacturers such as Mercedes-Benz and Volkswagen including even German subsidiaries of Ford, General Motors and International

Harvesters down to the smallest repair shops anywhere in German-occupied Europe are all facts which thoroughly undermine the holocaust gassing claims. In short, what we have been given by establishment historians is bunk. We have been given an extremely dirty hoax.

[Learn everything at www.nazigassings.com The "holocaust" really is a dirty, racist hoax. Nazi Gassings Never Happened! Niemand wurde vergast!]

THE CODOH FORUM: What They're Talking About

Webmaster: Hannover / <http://forum.codoh.info/index.php>

Questions about "Vertical Transportation" in Auschwitz Gas Chambers

Hannover

The claim is that 2000 Jews per batch were gassed in Krema 2, that that there was only one elevator.

Points to consider: Jews supposedly arrived in groups of 2,000 and were crammed into an underground area, Leichenkeller (morgue) 2, where they undressed. Then they were supposedly crammed into an adjoining Leichenkeller (morgue) 1, and then supposedly gassed with 'Zyklon-B'. After the alleged gassing, the claimed 2,000 bodies had to be taken up to the cremation ovens above, on the ground floor. There were fifteen ovens to cremate the 2,000 gassed people. One would need another place to put the alleged bodies as there were more people supposedly waiting to be gassed. There was one elevator.

Questions:

- Was the movement of these claimed gassed Jews to the

crematory ovens supposedly achieved using just one elevator?

- What was the elevator capacity? How was it powered?
- How quickly could an alleged 2000 corpses be lifted in one elevator to be cremated?
- Wouldn't exposure to supposedly cyanide laden corpses be a hazard to those working near the crematorium ovens?
- And where were the 'not yet cremated' corpses supposedly stored in order to accommodate the alleged, next incoming batch of Jews?

Turpitz

What was the elevator capacity? How was it powered? The elevator consisted of a wooden platform with no sides, that was manually winched from above, which dragged it up the elevator shaft. Forget your grand

illusions of modern electronically winched and enclosed elevators, this was the most basic and crude type of elevator you could envisage.

This was an argument that Irving had with skunky Evans in court revolving around the slow and arduous movement of corpses. Evans suggested they loaded the platform with many corpses whilst Irving logically suggested that only one at a time would have been permissible in reality. Once again Irving was right, but the industry managed to bullshit their way out as usual.

The buildings concerned are completely useless for what the ridiculous industry stories suggest. You do not have to be a Builder, Engineer, Architect, or even understand basic building rules. All one has to do is walk yourself through the supposed process and in no time you will hit a catastrophic bottle-neck that will grind

everything to a halt and cause utter mayhem.

Hannover

Thanks Turpitz, but what is the 'holocau\$t' Industry's spin on this elevator problem? Simply piling on more than one corpse while someone winched them up? How big was the elevator surface? R. Perle, aren't bodies supposed to have been piled up outside? Of course, we don't see these piles in any photos, and keeping diseased corpses outside would certainly make for an enormous health hazard.

Turpitz

Going by the forged floor plans the shaft is 9ft (2.8m) by 4ft (1.2m) so the platform would be slightly smaller. The elevator was no more sophisticated than a builder's hoist that they use to lift buckets of mortar onto scaffolding with. The real elevator was never delivered. It had no door, or cage, or walls - it was just a platform jolting up and down that elevator shaft. Somewhere along the line the industry said the wooden platform could hold 1500kg in weight, because of this Pelt reckons the platform could therefore lift twenty five corpses at a time.

Irving said: "In practice, as there was just a flat platform with no walls or door, jolting up and down the narrow concrete elevator shaft, it would have been impossible to stack onto one small flat platform twenty-five naked cadavers in the conditions of filth and slime that were described by the eye-witnesses. It does not bear thinking about, I agree. We can not produce hard figures for this part of the exercise, but one thing is plain: that one elevator in Krema II was the inescapable bottleneck, and it makes plain that, whatever was happening downstairs in Leichenkeller 1, it was not on the huge scale that history now suggests."

So going by the floor plans the actual wooden platform was just under 9'x4' and had to be winched by hand, Pelt said at the trial that this 9'x4' wooden platform with no sides or cage could whilst being winched by hand lift twenty five slimy cadavers at once. One must assume Popeye and Pluto were working the winch, what they did with twenty-five corpses when they finally reached the oven room is anyone's guess considering there are only fifteen slow burning ovens.

Hannover

A just under 9 ft. x 4 ft. elevator with no sides holding '25 corpses'? That's about the size of a diving board at a swimming pool. That's utterly impossible, it's laughable. Also, wouldn't the crematory operators be exposed to cyanide coming up the elevator opening? They certainly couldn't have waited for the Zyklon-B to completely outgas (that takes hours) since there was another group of Jews supposedly waiting to be gassed immediately. The entire Auschwitz gassing tale falls apart on the absurdity of the elevator alone ... not to mention the many other points.

Turpitz

You also have to realize the absurdity of suggesting "twenty-five" corpses at once. Not only would they not fit on this skinny little ledge but you have the weight factor to consider also. Let's say twenty-five cadavers averaging ten stone each (140lbs or 63kgs) times that by twenty-five gives us 3500lbs or 1575kgs which is basically over 1.5 tons. Tell me who, what was pulling these 1.5 tons excluding the actual platform up this shaft? Was there a twenty five man strong tug'o'war team working in the oven rooms? There is no reference on the plans to any counter balance shaft which would

also obviously have to carry 1.5 tons.

Daniel Saez Lorente

Another problem is if you piled the bodies up willy-nilly on top of each other, how long do you think it would be before a hand or a foot or something got jammed between the floor of the hoist and the wall of the shaft? Or ten hands and feet? So the 25 guy tug of war team is holding onto a rope to keep the whole hoist from falling back down the shaft while the crew of gas-resistant kapos chops the arms and legs off, or pries them loose or something, I don't know what. Was there a ratchet to prevent the thing crashing back down the shaft? Did they use a block and pulley? Production line killing without a production line.

Hannover

Robert Jan Van Pelt, supposed Auschwitz 'expert', said this when taking about his courtroom appearance, in the famous Irving/Lipstadt trial:
<http://www.fpp.co.uk/Legal/Penguin/experts/Pelt/seminar100102.html>

He said the one thing he could not forgive Mr. Irving for was when he, Van Pelt, was forced under cross-examination to add up the number of victims that could have been handled by the one available elevator [a small platform hoist between the basement Leichenkeller 1 in Krema II at Auschwitz and the crematory furnaces on the ground level] because some survivors were in the courtroom, and this put them through agony.[*]

But then there is this from Irving:

Website note: The elevator is a well-known problem for the conformist Holocaust historians: how could the corpses of "450,000 gassed Hungarian

Jews” have been hoisted by that one elevator from the basement morgue (“gas chamber”) to the crematoria upstairs in three weeks in May 1944? It is an insuperable bottleneck, which Van Pelt “solved” in Court, so far as we remember, by asserting that the Nazis stacked the bodies on the hoist twenty at a time and achieved an improbably, almost comically, high turnaround time. The hoist was

some 4 feet by three and had no walls or door...

Debunking the ‘holocaust’ is too easy.

Atigun

Actually, debunking the holocaust is ‘easy’ only as an exercise in science and logic. To paraphrase you, ‘If the event was physically impossible then it couldn’t happen’. However, the holocaust has been elevated to the status of a religion, therefore proving that it didn’t happen proves nothing but heresy, even blas-

phemy. It (the holocaust) happened, therefore it was possible much as the resurrection happened and, amongst believers, cannot be refuted. Evolution has not carried the day against creationism. I think it entirely likely that proving the holocaust a scientific impossibility will not carry the day against the hoaxsters. Revisionists may gain an increasing following of rational and educated people but the high priests of the hoax will maintain their congregation of blind believers.

NOTES FROM A JOURNAL

Bradley Smith

*** This morning as I wake memory recalls watching the video of Saddam Hussein being prepared for his execution. Why? Who knows? Memory recalls watching his distracted approach to where the noose is waiting for him, his challenging exchange with those who are taunting him, and then the moment he falls in mid-prayer, the drop happening so quickly that that he is gone before his expression changes. That’s what has my attention—he falls without having time to register his fear, his horror. If he felt either. And then, in almost the same instant, memory recalls the morning more than half a century ago when I was struck in the left temple by the bullet of a Chinese machine gunner. I have always told the story—and I like telling it—as a comic event, which it largely was, but this morning the memory of it makes me feel traces of anxiety.

*** The U.N. General Assembly has adopted a resolution forwarded by the Americans on Holocaust denial. The operative part of the resolution has only two paragraphs. It “condemns without any reservation any denial of the

Holocaust ... (and) ... urges all member states unreservedly to reject any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end.”

Andrew Allen writes: “Or any activities to this end?” Like reading a book? The legal stage is being set for political repression.”

Yes. Or perhaps like listening to a talk by a revisionist.

*** Rodrigo Mendoza, Webmaster for www.codoh.com, inquires how the keys to CODOH are going to be passed along when I die. I suppose he is aware that I have turned 77 years old, and who knows? There are issues about passwords, domain names, copyrights, legal issue, etc. I’ll talk to him. There are other matters to talk about as well.

*** Debate about the global warming issue is all the rage now. Those who are skeptical about the growing consensus on the issue are being attacked as irrational. Boston Globe columnist Ellen Goodman writes: “Let’s just say that global warming deniers are now on a par with Holocaust deniers.”

Conservative radio talk show host Dennis Prager, who typically is a perfectly rational decent fellow, writes a column titled “On Comparing Global Warming Denial to Holocaust Denial.” He does not mention me by name, but since he vilifies all who question the orthodox Holocaust story, he is addressing me personally. I write Prager and suggest he invite me to be a guest on his show. In the letter I address some of his statements.

“You vilify me because a) I question the orthodox Holocaust story. You vilify me because b) I question the “demonization” of the Germans during and after WWII. You vilify me because c) I question the breadth and depth of the catastrophe suffered by the Jews of Europe during WWII.

“You argue that “authority” should be questioned, but when I question the authority of the professorial class with regard to the Holocaust, you argue against it.

“I would like to talk this over with you. It is only fair. You have vilified me in public—not for my beliefs—but for my skepticism about what you believe. I hope that we can sort this out on the air.”

The letter has some 700 words. I do not expect to be invited to appear on his show. But writing it has given me several ideas about journalism and radio. We'll see what I do with them. Ideas are easy to come by, difficult to effect.

*** I'm on the street in Culver City (Los Angeles) with a business associate. We're walking along and chatting in a perfectly ordinary way when, without warning, the left knee grinds to a halt. I can't walk. I can hardly stand. I've never known a sharper pain. One thing and another and I return to Baja—driving doesn't bother me, I only use the right leg—picking up Ted on my way down. I've had problems with the knee for a dozen years, but nothing like this.

*** Ted has been with us here in Baja three days. This afternoon we drive down the coast to a small place with battlements called "The Castle" overlooking the ocean. It's supposed to have been built by Al Capone in the late 1920s, during the years when Hotel Rosarito was becoming a fashionable Hollywood escape. When we pull into the dirt parking lot the knee is so bad I can hardly get out of the car. Ted has to half carry me toward the entrance. I'm a cripple, my arms wrapped around Ted. An employee comes outside and eyes us a little strange. I yell over to him in Spanish that we are not drunk, that I have a bad knee. He laughs and ushers us into the modest but beautifully done room with windows providing a fine view of the sea.

We drink *Negra Modelo* and *Sol*, eat guacamole and raw salmon. Outside the sky is stormy and black, the sea dull. At one point Ted points out a dolphin leaping from the water. We watch him play. It's lovely. Next month the whales will begin their return to the north. We talk for hours. We come to no conclusions. Talk is a

process without end. That's what the Holocaust Industry is unwilling to accept. That's what they fear. The talking can only be stopped by tyrants. Sooner or later the tyrant falls, and the talk resumes.

*** My use of the term "irrational vocabulary" to describe how the professorial class addresses revisionist arguments has been challenged. It's the term I used for my talk in Tehran. It's being suggested that the professors use a "morally bankrupt" terminology. What has come from this challenge is the understanding that the use of an irrational vocabulary is one thing, while the decision to employ it is another.

The use of an "irrational vocabulary"—revisionists are "evil," and "liars," and "vile," and so on by definition, rather than by demonstration, may be irrational from my point of view. From the point of view of the professor or pundit who wants to evade communication with his students, his peers and all others, it is, as a matter of fact, perfectly "rational." A tool, a weapon, to maintain control of the debate, to prevent the debate.

But the professor's original decision to exploit an irrational vocabulary is a moral decision. At the moment of decision he decides to either be fair to the other, or be unfair, just or unjust. The choice to use an irrational vocabulary to avoid communication is not intended to be fair or just. It is a morally bankrupt decision.

*** Andrew Allen has volunteered to submit the ad for One Third of the Holocaust to the Daily Cal. He's a graduate of Berkeley. He's working on it now. This is going to be a story. Stories produce press. Press is what we need, good press. It is what the other side does all it can to prevent us from having. In the long run, it's their

only hope. They can't win. The Internet is out of control. Literally.

*** A Chicago reader suggests that Holocaust "denial" is "Resurrection" denial in reverse. Those who promote prison for "Holocaust" denial are almost always those who argue for the right to "deny" the Resurrection, are largely Resurrection "deniers" themselves, and who openly argue that it should be our right to deny the one but not the other. Where are the professors at Berkeley who would not agree?

A quick *hasta la vista* until next month. I hope you approve of the new 12-page format. Thanks much for your support. As you are aware, without you it just can't happen.

Bradley

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Bradley R. Smith, Director

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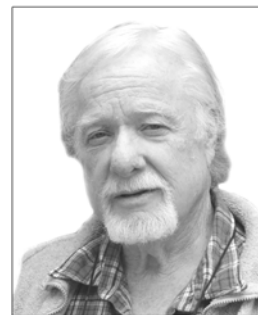
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SMITH'S REPORT

On the Holocaust Controversy

No. 138 www.Codoh.com May 2007



Serving the Revisionist Community since 1990

REVISIONISM TAKES CENTER STAGE

Grandmas Ashes

A play in seven scenes by

Stefano Giocamonte

Reviewed by Arthur R. Butz

The greatest obstacle to the spread of revisionist ideas remains the terror, whether legally formulated as in Europe to imprison such scientists as Germar Rudolf, or extra-legally formulated, as in the USA, to e.g. ruin the business of execution expert Fred Leuchter.

Under circumstances wherein the terror is inoperative, as when somebody reads a book in the privacy of the home, there are still obstacles. These obstacles, the principal two of which are examined here, draw their power mainly from psychology and cultural conditioning, not history. It is only fair to cite Hitler's explanation of one of the two, as set forth in one of the most frequently misrepresented passages in his *Mein Kampf*. In Chap. 10 he wrote that the Jews exploited

“...the principle, which is quite true in itself, that in the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily, and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other

Continued on page 9

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it clear to me if I can use your name, or if you need to remain anonymous.

OREST SLEPOKURA

Back in 1988, nearly 20 years ago now, your newsletter red-flagged two films, *Betrayed* by Costa-Gavras, and *Talk Radio* by Eric Bogosian, that contained references to Holocaust revisionism. Which moved you to wonder if your own adventures in talk radio at that time—you were all over the place—might have contributed to those references being included in the film scripts of one or both movies.

Something similar happened last year with the Robin Williams movie *Man of the Year*. In it, Williams plays a Bill Maher-like TV comedian named Tom Dobbs who throws his hat into the presidential ring and, thanks to a nation-wide voting-machine computer-glitch, goes on to become the next president-elect.

Near the end of the film, a scene played out in the back seat of a stretch limo, finds President-elect Tom Dobbs en route to a TV studio to appear on *Saturday Night Live*.

At which point one of his handlers, seated beside him, announces his decision to leave presidential politics and go back to working in television. He says: "I have a glorious love-hate relationship with TV."

"How so?" asks Tom Dobbs.

He explains: "TV scares me. It makes everything seem credible."

"Why is that so bad?" another presidential aide asks.

He explains: "If everything seems credible, nothing seems credible. TV puts everybody in those boxes, side by side. On one

side there's this certifiable lunatic who says the Holocaust never happened. Next to him is this noted, honored historian who knows all about the Holocaust. And now there they sit, side by side. They look like equals. Everything they both say seems credible. As it goes on, nothing seems credible anymore. We just stop listening."

And there you have it, Bradley. What goes around, evidently, comes around. And once again, you might just be the "inspiration" for this little back-seat rant.

ANDREW PEROVICH

I have noticed over the past two years that there are more and more articles on the "Holocaust" that infer the U.S. dropped the ball, and is responsible for additional suffering by not helping European Jews more during and before World War II.

I just received a news article from CNN titled "Frank Father Sent Aid Pleas to U.S." (January 14, 2007). The article claims Otto Frank made an attempt for himself, and others [Jews], to enter the U.S. in 1938 and 1941, but restrictive immigration laws stopped him...Oh...OK.

It all reminds me of the "Hungarian gold train" that U.S. troops allegedly looted during the war. One can only guess what story will "surface" in the next "Holocaust" novel. I am convinced someone somewhere will make the slimy argument that the U.S. should start paying up for these fictitious failures. All these "survivors" are diminishing in number, but what *legend-maker* wants the gold-pot to dry up?

I sense a new scapegoat for the "Holocaust." The U.S.

DAVID O'CONNELL

Below is a letter published in the January 2007 issue of Culture Wars. Mark one up for the revisionists. The article to which it refers is a devastating expose of Elie Wiesel.

To the Editor:

I would like to thank those *Culture Wars* readers who have written to me about my November 2004 article entitled "Elie Wiesel and the Catholics." After the article appeared, one of the people quoted therein, Prof. Naomi Seidman of the Graduate Theological Union in Berkeley, California, attacked me under prevailing "fraud in research" guidelines (intended for fraud in science, not humanities) at Georgia State University. I had devoted 31 words and one footnote to Seidman in my article, which contained over 4800 words! Yet, she had the nerve to claim that I had "misappropriated" her article.

Then my supervisor, a dean at GSU, recruited Prof. Deborah Lipstadt of Emory University to write a letter condemning me. She is a specialist in "Holocaust denial." Her vocation consists in going after the media bogeymen known as "Holocaust deniers," that is, people who study the Jewish holocaust narrative the same way they would any other historical subject.

This vicious campaign against me began in September 2005. It was intended to defend the infamous multi-millionaire Elie Wiesel, the figurative CEO of that huge commercial entity and pro-Israel propaganda enterprise known as "the Holocaust." I was given a chance to respond to these accusations, and I did so in a forthright manner. Now, a year later, a panel of three faculty members at GSU has voted unanimously to dismiss the charges of "fraud" and to delete all this rubbish from my personnel file. The committee members appointed to hear

this complaint stated that I “did NOT commit misconduct in research” [emphasis in original] and added:

“Dr. Lipstadt’s allegations of scholarly misconduct are without foundation.”

Most significantly, despite their ready access to the media, none of my adversaries dared to attack me in public. Furthermore, they never challenged any of my principal as-

sertions about Wiesel, since they knew I was telling the truth about the man who is the public face of “the Holocaust.” Instead, all these attacks were conducted behind closed doors.

It is important to note that the very people who are so eager to give us unsolicited “lessons” about the need to “teach tolerance” are so often lacking in “tolerance” of opin-

ions that are at variance with what they preach!

Thanks again to my faithful CW readers for your prayers and support.

Yours truly,

David O’Connell
Professor of French
Georgia State University

OUR STORIES:

The Human Face of Holocaust Revisionism

Joe Bishop

I don’t think I heard the word “revisionism” until many years ago when I was living in Rhodesia and the Institute for Historical Review sent me a book catalog. I had somehow wound up on their mailing list as a potential supporter or customer. I found that I wanted to read just about everything in the catalog. I’m a voracious reader, and like a lot of guys I’ve always had a strong interest in military history and in World War II. I quickly gathered that much of the history being “revised in accord with the facts” (to paraphrase Harry Elmer Barnes) related to the received history surrounding Germany in both major twentieth century wars. A lot of the authors showcased were fairly obscure and their important work wasn’t getting into the mainstream, but at least someone was distributing it, for educational purposes if nothing else.

Now, I have always admired and felt sympathetic to National Socialist Germany, which is probably how I wound up on the IHR list. That does not mean I like propaganda defending Hitler and his associates without respect for the truth. I don’t. But I also don’t like the opposite propaganda which irrationally demonizes them and condemns all that they did, wrote, or intended. I have read widely among the histories and memoirs of the period, and although there are many fine exceptions, the consistent overview I get is that a war of propaganda is still being waged sixty-two years after the war ended. Or more correctly, the propaganda war was

re-initiated some decades after the war.

Even the B-grade propaganda films have been modernized and re-issued, with Harrison Ford and others boldly fighting stereotypical Nazi beasts and saving the world for democracy and niceness. What is the purpose of this kind of global program? And it has to be a program, there is just too much of it for there not to be. For something like this obviously intended to manipulate public opinion, there must be beneficiaries. Also, for this kind of across the board program, there has to be cooperation between the various entities that churn it all out. I did not say “conspiracy,” that is a too value-laden judgment! So let us

just say that some sort of interlaced cooperation was, and is, occurring, and very effectively so.

The Holocaust. I had never had reason to question the idea that six million Jews were gassed during the war. But what I started to notice from the 1970s onwards was that it had suddenly become a major event being pushed into everyone’s minds, although prior to that it had been a mere historical footnote. Again, a program was obviously being promoted and surely for the same beneficiaries. The only beneficiaries that I could see were Israel/Zionism and Jews generally. Or put another way, whatever goals and agendas Jews collectively were pursuing, there was a far greater

likelihood of their success if sympathy could be generated for Jews as a people.

My interest in the Holocaust has not been the numbers of those gassed or machine-gunned or whatever, but rather the historical context in which it took place. Why was the National Socialist administration interested in interning most of the Jewish population of Europe? What sorts of activities were Jews engaged in which made them such a security threat? And in what manner did so many Jews perish, why, and when? The whole subject can be rather involved of course, but it is very interesting and revealing nonetheless. Usually the propaganda version is a simplistic, even infantile one, to wit: evil Nazis rounded up and gassed all the Jews of Europe out of sheer hate (or “jealousy/ envy”), with no historical context provided—a scenario that is patently absurd. Hence, the need to study the events, and the alleged events, independently.

So, thanks to the IHR, I started reading Holocaust revisionist materials which I had not encountered before. I had already read or seen presentations of the standard Holocaust stuff over many years. I began to compare the two. It was clear to me that the revisionists were presenting a very solid and factual case while that of the other side was largely, and only, emotional in content. At the same time, a lot of the revisionist material was highly technical. It had to be, since revisionists examined Zyklon-B residues, or cadaver cremation rates, or delousing data or whatever. Consequently, it was a bit boring in places.

Was I being too subjective, too biased? Maybe, or maybe not. But for my own sake I did honestly want to read the truth about the war and why that truth was important to the postwar period and to today’s events and the future. If the Nazis

committed all sorts of crimes and the Jews were innocent victims, then I wanted to know that. Clearly, that is not the sum of the events of that historical period, but even if the charges were true, that should not give today’s Jews a blank check to do whatever they wish around the world and to commit their own Holocaust against Palestinians or any other people.

I recall that at an IHR conference a few years ago, the Canadian publicist and artist Ernst Zuendel was the keynote banquet speaker. He openly and proudly proclaimed from the podium that he was a National Socialist. What I found interesting was how the audience reacted. Many, including myself, enthusiastically applauded. Many others sat silent and did not seem to approve of what he’d said. It gave me at a single glance the opportunity to see the divide between these two orientations.

Now I know that revisionists today come from different backgrounds. Some are libertarian, some are anti-Nazi, some are human rights activists, and so on. Others are racist and neo-Nazi. Revisionists usually like to trumpet the former groupings and not mention the latter. They are sensitive to perceptions and to the stereotyping in the other side’s propaganda against us. But the fact remains that many revisionists take an interest in these matters because of their own leanings one way or the other.

I recall that at an IHR conference a few years ago, the Canadian publicist and artist Ernst Zuendel was the keynote banquet speaker. He openly and proudly proclaimed from the podium that he was a Na-

tional Socialist. What I found interesting was how the audience reacted. Many, including myself, enthusiastically applauded. Many others sat silent and did not seem to approve of what he’d said. It gave me at a single glance the opportunity to see the divide between these two orientations.

Activism. I have never really liked the word much because it implies a political or ideological orientation, and thus a presumed major bias in one’s approach to revisionism. However, the sad fact is that revisionism is not given much of a public hearing and is simply not reaching the mainstream where ordinary people need to hear about it. So this is where activists become necessary, to actively bring it to that hearing. When I returned to the United States, I began meeting other revisionists and combining efforts with them in promoting awareness of this new “ism.” I helped get revisionist video tapes onto major public access cable television. I bought gift subscriptions to revisionist publications for others. I began to acquaint people I met with revisionist arguments and so forth.

I was especially active on the new thing called the “Internet,” contributing to numerous discussion groups, most of which did not apply much censorship, although that changed as revisionists got more active. This was a new thing at the time, using your computer to post messages to be seen by dozens or hundreds or even more people, from the comfort of your own armchair. Right away I noticed the tactics used by Jewish activists. They wanted revisionists completely silenced and list moderators to censor us into oblivion. In most cases they got their way. They were massively abusive, incredibly nasty. They had no sense of humor. They were dead serious, almost fanatically so, about all this stuff, far more so than anyone should be. They had to be ap-

plying group pressure behind the scenes on moderators and Internet services, which too often folded to the demands made on them. Again, the “interlaced cooperation” thing comes to mind. There really was something to that! At the same time, their propaganda ridicules the very idea of Jews cooperating to effect such actions, such censorship.

I look at revisionism today and I am saddened. Some people have been totally destroyed by Jewish pressure, like Fred Leuchter. I remember seeing him and his wife at a table outside an IHR conference room some years ago. He had a can marked “donations” on the table before him. He was almost begging for help from conference attendees. This man had investigated Zyklon-B residues at the Auschwitz crematoriums and come to conclusions which the Jewish establishment did not like, so they saw to it that he lost his job and his livelihood.

Others have wound up in prison in “democratic” Europe, like Ernst Zuendel, David Irving, and Gernar Rudolf, all simply for expressing their skepticism of the Holocaust and/or mass gassings. This is Orwellian. This intolerance for a point of view, and an historical one at

that, is not the kind of world I want to live in. Fortunately, Irving has now been released from prison and he has gone right back to researching and writing. At some point both Zuendel and Rudolf will be released also, and I know that both of them will get right back to work.

These men have set an example to us. And what has happened to them, I mean the injustice they have suffered, inspires a kind of righteous anger in others that can only create more revisionist activism. It seems that the only way that the “interlaced” crowd can stop revisionism is to just kill us all in a kind of new Holocaust.

To conclude, I have to say that I think that there is such a thing as objective truth. In this case, historical truth. I have never accepted the deconstructionist position on history and so many other matters. By this I mean the Marxist or quasi-Marxist attempt to define our history, our values, our truth, our heritage, etc. as being inherently without objective merit and therefore to be rejected.

Our history does have value, and truth does have reality, and a major task of historical revisionism

is to affirm both. I believe that the purpose of these deconstructionists is to further break down society intellectually, to create a kind of anarchy of ideas that would produce a society so confused and weakened that it would facilitate the creation of a new Marxist-Leninist ideology or some strange offshoot thereof.

But that’s another story. I personally embrace what I believe was the cosmic-oriented life philosophy of the ancient Aryans, the ancient Greeks, and other mature and wise sages/peoples of the past. In other words, their conscious identity embraced their place in the universe, an identity with life purpose serving “truth,” “wisdom,” a higher life force, a worldview in which truth is the highest value, that it is eternal, and that there is no greater pursuit than to seek it and its insights and to try to live our lives in conformity with it/them. How important is human life compared to that? We only live for short spans, while truth is eternal. Thus, human life itself is surely transcended by these ideals.

Forward revisionism!

Joseph Bishop,

Revisionist21@aol.com

BOOKNOTES

Palestine: Peace Not Apartheid by Jimmy Carter

New York, NY: Simon & Schuster, 2006

Hardcover, 264 pages

Reviewed by Richard Widmann.

Jimmy Carter’s latest volume has created tremendous controversy and stirred the wrath of ardent Zionist supporters around the world. The book was attacked in the *New York Times*, by Jeffrey Goldberg in the *Post*, and by O. J. Simpson attorney Alan Dershowitz.

One critic, well-known anti-revisionist Deborah Lipstadt, uti-

lized her standard form of unsupported accusations, name-calling, and exaggerations to defame the former president. Lipstadt’s principal charge is that by ignoring the Holocaust, which Carter largely does not mention in this volume, he is giving comfort to the “Holocaust deniers.”

Far from an anti-Semitic or even an anti-Israel diatribe, Carter has presented a Christian look at the Palestinian crisis with a target audience of Christian readers. Carter’s objective is no doubt to provide for the layman not only a brief historical look the Israel-Palestinian situation but to offer an insider’s views into what it would take to establish

peace and justice in the region. The charge that Carter ignores the Holocaust is true but largely irrelevant. *Peace Not Apartheid* is not a history of Israel and in fact begins with Carter's visit to Israel in 1973, when he was governor of Georgia.

Carter identifies the key players in the region from the time of his presidency to the present. He gives brief accounts of the events that occurred during his presidency and devotes chapters to all of presidents from his administration to the present. The book does contain a 10-page historical chronology of the Middle East region beginning at

1900 B.C. It is presumably in this brief look at 4000 years of history that Carter's critics desired a reference to the Holocaust. However, as Carter considers the land of Palestine and not the Jewish people, such an omission is understandable.

Revisionists who read *Peace Not Apartheid* may be left wondering what the controversy is all about. The book is not anti-Israel at all but rather an attempt at an even-handed consideration of the necessary steps to establish peace in the region. That this book has been so fiercely attacked speaks to the growing number of voices who refuse to al-

low any criticism of Israeli policy whatsoever.

The value of this book is based on who its author is and the prospect of reaching an audience that has been increasingly Christians. Lipstadt in her attack on the book admitted, "When David Duke spouts it, I yawn. When Jimmy Carter does, I shudder." It is surely the prospect of Christendom awakening to the inhumanity of Israel's treatment of the Palestinians that is causing Lipstadt and other Zionist voices to shudder and then come out swinging.

THE HOLOCAUST AS MYTH

Betraying the Public Trust

John Weir

As a school of historical research and writing, revisionism has been around probably as long as people have been writing history. The idea is that history has importance beyond the simple recording of events. Political interests push to shape the record of what happened to place those in power in the best light. It is therefore possible to deduce who has power by looking at how they are portrayed in popular history. Popular history is not necessarily accurate. The twentieth century industrialist Henry Ford has been quoted as having said "History is more or less bunk." Before him, Napoleon Bonaparte said "History is the version of past events that people have decided to agree upon."

So, history is more than an objective record of events. History is myth. In this context, myth doesn't necessarily mean a fiction. Myth can be true. In fact, it is better that way because the purpose of myth is explain and illustrate a deeper, underlying lesson about the world around us, and our place in it. History can therefore be a used as means for a deeper understanding of the human condition since the laws of nature and human behavior remain constant. History as myth is a tool through which the

distillation of universal truths can be achieved.

If the model is false, the lessons from it will also be false. When the recording of events is warped to support political goals, the only lesson to be learned is not to trust either history or those who write it.

This is where historical revisionism makes itself useful. As new facts are discovered and old information is reevaluated, new interpretations replace the old. The idea is revisionist history is more accurate history because research uncovers what was previously lost,

hidden, or suppressed. Those served by the old interpretations, therefore, see revisionism as a threat and attack revisionists—branding them as liars with evil motives.

There is no question that the Holocaust is a myth. It is the founding myth of the rogue state of Israel. Oswald Spengler, the German philosopher, believed civilizations are superorganisms that form around a central myth. The Nazi writer, Alfred Rosenberg, wrote *The Myth of the Twentieth Century* in the hope it would become the

myth for a new Germany. Ironically, Nazi Germany provided a myth for Israel instead. Additionally, Zionists commonly promote the idea that there are lessons to be learned from the Holocaust. So, like other fables, or parables, the Holocaust is supposed to have something to teach those who take time to study it.

The major lesson for Jews is one of a paranoid view of world. The Holocaust has become a metaphor for modern Jewish identity. It is just one in a long list of events in which Jewish existence was threatened. It is commonly said that Jewish holidays can be described as "They tried to kill us. They failed. Let's eat!" This is an attitude that predates Nazi Germany, but is reinforced by the story of the Nazi extermination. Fear is a powerful motivator. Zionists exploit and encourage the belief that Jews are a besieged people in a hostile world while offering the refuge of the Zionist homeland as the only chance for survival. The bogeyman specter of an ascendant anti-Semitism is repeatedly raised to try to get Jews to move to Zionist Israel. There is always another Hitler out there desirous of finishing what the first one failed to do, so the only safe place for Jews is Israel.

The fact that the German image suffers from this situation is purely circumstantial. The Holocaust myth and Jewish identity require an antagonist. Hitler is one who has been preserved on celluloid. He can be trotted out, with appropriate narration, any time a particular popular mood needs to be created. For the most part, it is those outside Germany who are being influenced, but Germans too are manipulated by continuous W.W. II agitprop. The libertarian economics writer, Gary North, recently observed: "When people feel guilty, they are more likely to let the state tax them and spend the money to make

things better...for the state." Though he made this statement in another context, it gives us a clue as to what the German state gets out of its enforcement of the Holocaust myth, and its perpetual apologizing for twelve years in the last century.

The utility of the Holocaust fable goes beyond Jewish mental conditioning, or Zionist and German state interests. Nazi Germany also plays a prominent role in

The Holocaust has become a metaphor for modern Jewish identity. It is just one in a long list of events where Jewish existence was threatened. It is commonly said that Jewish holidays can be described as "They tried to kill us. They failed. Let's eat!"

American domestic politics.

Nazi Germany is always the example given for why U.S. foreign policy has to be aggressive. As Anti-War.com columnist Justin Raimondo recently wrote: "The neocons, with their Churchillian pretensions, like to pretend it is 1938 all over again: any negotiation is a reenactment of Munich, and the goal is nothing less than unconditional surrender." Up until December 1941, the American people did not support participation in a foreign war, and especially not after the disaster of World War I. The foreign policy the vast majority of the American people supported was the same as that of President John Q. Adams who in 1821 wrote that America "goes not abroad, in search of monsters to destroy." Since the end of W.W.II, however, that attitude has been altered by a uniformly pro-war mass media. In repudiation of Adams, Hitler's Nazi

Germany has been made the prototypical monster America needs to go abroad to destroy. Going abroad in search of monsters to destroy is now the American way.

This should be no surprise to anyone. It is the nature of government to gather power to itself at the price of the liberty of those it claims to rule. America is no exception to this behavior. The most common way government does this is by promising security in exchange for its new authority. People don't need security if there is no threat to their safety. Government, always desirous to steal what others have, will manufacture a threat to encourage acceptance of loss of liberty among the governed. German Reich Marshall Hermann Goering, while in captivity after the death of Germany as a country stated:

"Of course the people don't want war. But after all, it's the leaders of the country who determine the policy, and it's always a simple matter to drag the people along whether it's a democracy, a fascist dictatorship, or a parliament, or a communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked, and denounce the pacifists for lack of patriotism, and exposing the country to greater danger."

Threats that are imaginary, real, and manufactured all serve the same purpose in promoting group cohesion and herd behavior. The group can be ethnic, religious, or political. It doesn't matter because people behave the same when they believe they are in danger. Belief influences and governs human behavior: It dictates how people behave in the situations they encounter in their lives.

As noted before, the Holocaust is a myth. It is a belief that is used to influence the behavior of Jews

and Gentiles alike. The two major emotions it is designed to evoke are fear and guilt.

Whether the myth is historically or factually accurate is beside the point. The Holocaust is used in this manner by both church and state to manipulate people and tie this fable to some of the most powerful human emotions.

This is what Holocaust revisionists find themselves confronting. Often, revisionists are compared to “flat-earthers” in the corporate media. If such people actually exist, the comparison is only valid in that the belief in the Holocaust is as fundamental to the way the earth is shaped to many people. The Holocaust is a deeply anchored belief even in people who know very little about it. We can see that not only does disbelief in the Holocaust myth threaten modern Jewish identity as shaped by political Zionism, but for others it brings into question the credibility of those in authority who told everyone it was true: the state, the churches, the schools, and media of every kind. These sources are the same ones people trust and depend on every day for information. If these trusted authorities are wrong about the Holocaust, what else are they wrong about? What other dishonesties are they promoting?

Several people who no longer believe the Holocaust story have told me that when they first discovered revisionist literature they at first felt guilty reading it. This is testimony to the nature of the emotional conditioning nearly everyone in America has undergone in relation to the Holocaust myth. It takes courage to test a belief—particularly one connected to many important, authoritative social, religious, and political institutions—and find it flawed. It is not easy, but—as Robert Frost wrote about the road not taken—it has made all the difference.

What people need to realize is these institutions operate on lies. The Holocaust story is only one example of many. The lie is their stock in trade. They use lies on a credulous public to their advantage. The problem is not who is in power. The problem is systemic. In his 1883 book, *Thus Spake Zarathustra*, Friedrich Nietzsche wrote:

“A state is called the coldest of all cold monsters. Coldly lieth it also; and this lie creepeth from its mouth: “I, the state, am the people.

“It is a lie! Creators were they who created peoples, and hung a faith and a love over them: thus they served life.

“Destroyers are they who lay snares for many, and call it the state: they hang a sword and a hundred cravings over them.

“Where there is still a people, there the state is not understood, but hated as the evil eye, and as sin against laws and customs.

“This sign I give unto you: every people speaketh its language of good and evil: this its neighbour understandeth not. Its language hath it devised for itself in laws and customs.

“But the state lieth in all languages of good and evil; and whatever it saith it lieth; and whatever it hath it hath stolen.

“False is everything in it; with stolen teeth it biteth, the biting one. False are even its bowels.”

Since revisionists have been inept at getting the mass of people to believe the obvious or even test their beliefs by taking the time to examine what revisionists have to say, I feel only pity for those sitting back hoping revisionists free them from the guilt- and fear-inducing story of the Holocaust which is warping culture, religion, and politics today. Germans do not deserve the destruction

heaped upon them during the war or the burden of guilt draped upon them for twelve years of Nazi government. A dozen years in the first half of the last century does not constitute the bulk of German history. Nor does it define the German character.

Regrettably, for as long as people find government pronouncements credible despite that such institutions’ long history of lying, Germans will have to suffer. The suffering will continue for as long as there is utility in this lie. In any case, with the long history of failure to make headway in expanding the acceptance of revisionist research, a re-examination of methods and tactics used by revisionists is long overdue. As the saying goes, repetition of actions with the expectation of a different outcome is sign of insanity. Or “If you do what you always did you get what you always got.” If they want greater success, revisionists will have to do what they do differently.

Holocaust revisionism, for the time being, will have to be a personal vision quest. Each of us will have to take the journey from belief to disbelief alone. Germans, Jews, Americans, everyone! Revisionists are not going to force governments, or anyone dining out on the Holocaust story, to admit the Holocaust is, in most of its particulars, a lie. Salvation from this emotional conditioning, this brain washing, lies not in the power of revisionists, but within yourselves. The roadmap to freedom is on the Internet. Revisionist websites are packed with the tools to break the mental chains that bind you to the liars and thieves who have preyed upon your credulity for so long. Take them up. Freedom beckons.

There is security in servitude, as the fable of “The Wolf and the Dog” illustrates. So, taking and keeping freedom always involves

personal risk. The choice ultimately is a very personal one.

There is no question that the Holocaust is used for political purposes by a wide range of governments and other institutions. It is not simply another historical event like invention of the telephone or the light bulb, or the relocation of the French from Canada to Louisiana. Unlike these events, it is be-

ing used to influence behavior. Belief in it is enforced by law in a growing number of countries.

There is also no question that the Holocaust myth, in most of its essential claims, is a fiction. The evidence is piled and heaped on shelves all around me. It inhabits my computer hard drive. The research is scattered in a growing number of places on the Internet

and in a growing number of languages. The facts lie in archives, libraries, and in rotting Nazi concentration camps. If you are satisfied with what you believe, then don't fear testing it with new information. If you are dissatisfied, start reading and build a better model of the world around you.

REVISIONISM TAKES CENTER STAGE (continued from page 1)

explanation.”

People can see through the little lies, but big crude lies on a cultural scale are often invisible to them, regardless of how naked facts and logic may render those lies.

It is difficult to break through this psychological barrier with the sorts of formal historical analyses that constitute the bulk of revisionist efforts. Other vehicles are more suited, e.g. cartoons or even jokes. Best, however, is fiction and theater, as seems proved by the work under review here.

The play *Grandma's Ashes* is an allegorical depiction of “Holocaust” hoax and exploitation, the author being a professional writer who has chosen a pseudonym that translates to “Steven Spielberg.” The plot presents an itinerant shyster (Pa) who, accompanied by his young son (Boy), and carrying with him an urn said to contain “Grandma’s ashes,” arrives in a town demanding that it honor the ashes and make restitution for the crime committed against Grandma. It is never made clear whose grandma it was, but Pa eventually convinces the town that it is somehow guilty of her murder and, equally important, theft of her property. The target is of course the town’s property, but the guilt is a prerequisite for accomplishing the shakedown.

Along the way Boy forms a romantic relationship with Girl, a native of the town. The play contains no reference to the Nazis, Jews, gas chambers, etc. but, today, only a very dense viewer would not see the point.

It is difficult to break through this psychological barrier with the sorts of formal historical analyses that constitute the bulk of revisionist efforts. Other vehicles are more suited, e.g. cartoons or even jokes. Best, however, is fiction, and theater, as seems proved by the work under review here.

It is a commonplace that “Holocaust observance” amounts to a religion, but I believe more specific observations are required. Our religion is Christianity, a guilt-driven religion, as is the “Holocaust” religion. The second reason that the legend falls on our willing ears and exploits us so easily is that our commonplace idea that “we are all sinners” is so easily converted into “we are all guilty,” in our case of the murder of the Jews. The shysters long ago pointed their accusing fingers far beyond the Germans. It is no accident that in the play it is the local clergyman who becomes

Pa’s crucial ally in his campaign to bring the town to acknowledge, if only in a foggy but nevertheless effective way, its guilt for killing and robbing Grandma. The psychological vulnerability that Hitler noted is reinforced by our conditioned propensity to assume moral guilt. The Minister is professionally qualified to dish out this imaginary guilt.

The “Holocaust religion” is usually described as a religion for Jews, as in a recent article by Gilad Atzmon (www.counterpunch.com/atzmon03032007.html), though even Atzmon concedes in passing that “it appeals to the Goyim as well, especially those who are engaged in merciless killing ‘in the name of freedom.’” While I concede that there may be a special version of the new religion for Jews, the version I am talking about is for everybody, with the Jews taking up the collection.

On the annual “Town Day” the gleeful excitement of the townsfolk at the merriment to come is frustrated by the harping reminders of Grandma’s ashes. At that point in my reading my thoughts were forced to return to Ingmar Bergman’s brooding 1957 masterpiece *The Seventh Seal*, a film I had not seen in many years, about a disillusioned knight returning from the Crusades. In one scene of Bergman’s film the townsfolk, on what might have been the first bright

sunny day of spring, are having themselves a fine and merry time when a group of flagellants appears, beating one another and bearing a huge cross depicting Jesus in his agony. The merriment ends abruptly and many fall to their knees, joyful faces becoming fearful ones, except for glares of contempt from the wise few. The group stops and its leader berates the townsfolk for their foolish notion that life has real pleasures. The common lesson is that there is nothing real in life except the fear of agony and death, or grief over Grandma's ashes, or grief over the horrors of the "Holocaust," the last category assaulting us with a

frequency and a stridency that have only grown over the past 60 years.

The play is quite perfect in depicting the intimidating sophistries, exploiting innocent gullibility and false guilt, that revisionists see clearly but are not seen by the general public. It is a minor masterpiece of cultural satire. The stupid lies advanced by institutions of power and influence are as a consequence seen as playing a game we would not fall for if accosted by it in normal life.

In this review I am preaching to my own choir. What is needed is not only for revisionists to

buy and read the printed version of this short play but, most important, performance of the play and availability of a performance on a DVD. Because of its purely allegorical character, I believe the play would be best performed with simple, abstract scenery.

Anybody interested out there?

Published by: Eidolon Books,
Adelaide, Australia, 2005.

ISBN 0 9585466 5 7, 67 pp.

Price: \$6.95

See order sheet.

THE CODOH FORUM: What They're Talking About

Webmaster: Hannover / <http://forum.codoh.info/index.php>

The Question of Holocaust "Revisionism" vs. Holocaust "Denial"

(This is an excerpt from a longer series of posts about an issue that has bedeviled me since I first got into revisionism. I never wanted it to be thought that I "denied" that the Jews of Europe suffered a catastrophe during the Hitlerian regime. I only wanted to encourage an open debate on the German WMD, the "gas chambers," a reasonable position. I have come to wonder if I have not been wrong to disassociate myself from the term "denier." It has not done revisionism any good whatever, and it has not done me any good whatever. Revisionist arguments remain unexamined on their merits, while I remain a cruel anti-Semite and vile liar who wants nothing more than to hurt Jews.)

ASMarques

The "Holocaust" is not the historical equivalent of a shapeless amoeba. The "Holocaust" is a set of events—historical if true, pseudo-historical if false—just like the sinking of Atlantis, the donation of Constantine, or the virginity of Mary.

It's not void of form or contents, quite the contrary. The "Holocaust" is (definition follows, please pay attention): "The attempted racial extermination of the Jews by the Germans, largely through the use of homicidal gas chambers and industrial chain methods in selected extermination camps, resulting in

approximately 6 million Jewish deaths."

If you believe this, you're a "Holocaust believer." If you don't, you're a "Holocaust denier." No one is talking "persecution," or "racial laws," or "deportation," or whatever. We are talking (obviously failed) "extermination."

Why complicate simplicity itself? The "denier" label, in my view, is highly accurate and convenient. To deny is to refuse to believe in something you're required to believe in. It's the word religious bigots use to designate someone who does not accept the religious claims imposed by their factual authority.

Am I a "Holocaust denier"? Sure I am: In the precise sense I am, for instance, a "historical Christ denier" and—to use Butz's well-known parallel—a "Donation of Constantine denier."

So what? Why reject such a useful and indeed correct word that brings to attention the dogmatic religious character of the "belief requirements" imposed on you?

Sailor

Wikipedia [Internet encyclopedia] defines the Holocaust as: "The Holocaust is the term generally used to describe the killing of approximately six million European Jews during World War II, as part of a program of deliberate extermination

planned and executed by the Nazi regime in Germany led by Adolf Hitler.”

ASMarques

Anyone remotely familiar with the “Holocaust” and the “gas chambers testimony” absolutely central to it (remember the all-important role claimed for the “survivors” that bear witness and the frantic efforts to record their “eyewitnessing”) knows the gas chambers and other exotic industrial mass murder methods play the central part in the above mentioned “deliberate extermination.” Anyway, even by that definition, if you don’t believe either in the “approximately six million” or in the “deliberate extermination” plans, then you’re a “Holocaust” denier. So, where’s your problem?

Sailor wrote: If you don’t believe in the existence of homicidal gas chambers, you may be a “homicidal gas chamber denier” (which I am), but not necessarily a “Holocaust denier.”

Not at all. If, for instance, you believe six million Jews were killed as a result of anti-partisan warfare in the Eastern front (an utterly preposterous claim, by the way) that’s not the “Holocaust” at all. What defines the “Holocaust” is its claimed uniqueness and thoroughness, not a simple quantitative variation from your latest Vietnam-like body counting. Leave Wikipedia alone and try to read the literature on the subject since 1945. You simply cannot cancel what has gone before and redefine your meaning every time you feel like bringing some new content into the same old emotional package.

I don’t understand why people go along and make it so easy for the liars to keep lying. I suppose if Wikipedia one of these days decides

to state that not only doesn’t the “Holocaust” involve any gas chambers, but it doesn’t even involve any body counts in the range of the millions, then you’ll be glad to redefine your views on the subject as well, according to requirement and with no end in view...

Okay. Post me when you reach the conclusion that the “Holocaust” was actually two Jews bludgeoned to death by Hitler in his Munich apartment, and we’ll proceed with this little discussion from there. Until then, please spare me the weekly updates and the wiki-type authority. I know what the “Holocaust” is. Anyone who has been alive for the last decades outside the deepest Amazonian jungle does.

Henry

Since you “know” what the “Holocaust” is, would you kindly share with the rest of us exactly what it is? The H-Industry can’t seem to keep its story straight.

ASMarques

Sure, but I already did that (see above). Here we go again:

“Holocaust” (definition): “The attempted racial extermination of the Jews by the Germans, largely through the use of homicidal gas chambers and industrial chain methods in selected extermination camps, resulting in approximately 6 million Jewish deaths.”

This, of course, is not recognition of any truth contents, but simply the description of the alleged historical event we are talking about, regardless of its truth or falsehood.

Henry wrote: The H-Industry can’t seem to keep its story straight.

Their problem, not mine, yours, or the historians’. If a

burglar gets caught and cannot keep his story straight it’s the burglar’s problem, not the society’s at large.

Let me try to explain why we cannot accept the “Holocaust” as a fact or even a partial fact. We can construe complex sets of events into “single historical facts” and maintain an epistemological validity to our discourse if a clear understanding of our meaning exists. Historical narrative would be a desert of intractable minutiae if we didn’t do just that. Thus, the Second World War may be called “a fact,” much like any simple empirical truth such as “this message is being posted to the CODOH forum.”

This is because, in spite of the great complexity of historical events, we establish definitions and understand them: A “war” is a state of belligerence between states, a “world war” is a war of global world significance, and “the Second World War” is the particular world war that took place from 1939 to 1945. Similarly, the “Holocaust” is a relatively precise set of allegedly historical events involving an attempted extermination of the Jews and resulting in approximately six million of them being murdered, mainly in the German homicidal gas chambers, during the Second World War. As I said, anyone who has been around for the last half century, living anywhere but in the deepest Amazonian jungle, is familiar with this.

If we are to discuss the truth of the “Holocaust” as a set of alleged historical events, rather than a pseudo-historical vague set of religious-like beliefs the truth of which no one really cares about, we should get hold of its historical contents and avoid constant redefinitions that will make it impossible for us to pin down the meaning of the word. For instance, a biblical holocaust is simply a sacrifice consumed by fire,

and “ill-will towards the Jews,” “persecution of the Jews,” “the shooting of one’s Jewish grandfather in Russia” or “some mass killings of Jews” are not “the Holocaust,” the one historians are talking about when they capitalize the noun. It is impossible to debate the supposedly historical “Holocaust” if, alone among alleged historical facts, it is allowed to remain an open concept devoid of meaning and form.

In this sense then, we are perfectly entitled to deny the “Holocaust” and claim that the “whole thing is a fiction,” since all the above claims are false: no extermination (real or attempted), no six million (not even approximately), and no homicidal gas chambers (not even in the supposed “extermination camp” of Auschwitz-Birkenau, where by far the largest part of the presumed gassings is supposed to have taken place).

Of course, if we choose to define the “Holocaust” in a different manner, say as a proto-religious teaching based on vague war propaganda, claiming that undefined, formless, but terrible events, many of them miraculous, happened to Jews in such a manner that they are collectively entitled to financial compensation and exemption from the basic standards of civilized behavior, then the “existence of the Holocaust” might indeed be considered “a fact”—though the “Holocaust” itself would hardly be any longer an appropriate subject for historical debate.

But this is not what is usually meant: While the few authorized “Holocaust historians” that concern themselves with factual history insist in the extreme importance of their subject matter, they do not subscribe to such a definition, and therefore, a rigorous debate of the “Holocaust” as historical fact vs. proto-religious myth should be in order, precisely for the sake of pre-

servicing the evidence and dismantling the legend. This is why we should stick to the definition of the “Holocaust” and avoid going along with the liars and falsifiers by playing their endless redefinition game.

Astro3

The Oxford English Dictionary defines “holocaust” as

1. A sacrifice wholly consumed by fire; a whole burnt offering.
2. A complete sacrifice offering. A sacrifice on a large scale.
3. Complete consumption by fire, or that which is so consumed; complete destruction, especially of a large number of persons; a great slaughter or massacre. Its fourth meaning is the “Holocaust,” introduced by historians “during the 1950s, probably as an equivalent to the Hebrew Shoah.”

Central to this ghastly nightmare were “the burning pits in which the Jews were consumed” takeover of meaning of that impressive-sounding word, “Holocaust.” Spielberg’s film *Schindler’s List* had piles of “magically-burning corpses” as an essential part of the whole phantasm (whereas outdoor cremation actually requires a lot of fuel, but let’s not go into that). It was a tremendous collective hallucination, as if Hell had appeared on Earth—abruptly halted by Fred Leuchter going over there, and noting that the high water table in the area would have prohibited any such outdoor fires.

Is this relevant? Anyone is free to take ASMarques’s view (above): He adopts the Zionist definition of the word, and gets angry with anyone who disagrees. This thread is meant to have quite a legal context, and laws are framed in words. Anyone in Germany accused of Holocaust denial is free to accept ASMarques’s view—plead guilty, and go to jail. End of story.

By all means, call the view I am here suggesting traditionalist. For many centuries, this word has had a fairly definite meaning. This word, in its traditional meaning, would have totally and exactly fitted what happened to Germany in WWII. Here I’d like to quote Germar Rudolf:

Quote: The genocide against the German people, perhaps the biggest genocide in the history of mankind, is nearly forgotten.

He then explains how other mass killings may have been larger in number, e.g. that of Mao in China, but they were not planned as ethnic cleansing, as was that by the Allies against Germany. That is, what was done against the German people fully fits the definition of the Genocide Convention (1946) in that it was planned against an ethnic group. In a court of law, I am merely suggesting that one could affirm categorically that the Holocaust did really and truly happen, in the most profound and full and exact meaning of this important word—and insist on one’s right to give a traditional, centuries-old meaning of that word, one which is non-Zionist. So—not guilty, M’Lord!

I’m really just making a suggestion on how to stay out of jail. So calm down a bit Mr. ASMarques. I’m not as keen as you are, on being labeled a “denier.” It is surely a golden rule of politics to define one’s goals in positive, rather than negative, terms.

ASMarques

Astro3 wrote: Anyone is free to take ASMarques’s view (above): He adopts the Zionist definition of the word, and gets angry with anyone who disagrees.

Neither assertion is true. There is no specific “Zionist” definition and I’m not angry at all (what made you think that?). In fact the eternal problems around the “Holocaust” word end up by amusing me. Instead of recognizing the spirit of the anti-revisionist laws for what it is (basically “it’s open season and anything goes against revisionists, no matter what they say or what they call themselves”), some revisionists will insist in the letter of the law and proclaim their sincere belief in some sort of cloudy “Holocaust” concept of their own, not to be confused with everybody else’s “extermination/gas chambers/six million”... only to find themselves thrown in jail all the same...

Quote: This thread is meant to have quite a legal

context, and laws are framed in words. Anyone in Germany accused of Holocaust Denial is free to accept ASMarques’ view—plead guilty, and go to jail. End of story.

If you think they’ll take a close look at what you’re saying, once they notice you’re not saying what they want you to say “Holocaust”-wise, you’re fooling yourself.

Quote: In a court of law, I am merely suggesting that one could affirm categorically that the Holocaust did really and truly happen, in the most profound and full and exact meaning of this important word—and insist on one’s right to give a traditional, centuries-old meaning of that word, one which is non-Zionist. So—not guilty, M’Lord!

You mean you imagine yourself denying, say, the gas chambers and proclaiming in court “Yes, I am a firm believer in the Holocaust, only it’s the literal burning down of the German cities I mean by Holocaust,” and then you’d expect the judge to congratulate you and send you home? Is that some sort of Monty Python sketch similar to the “killer joke” one?

Quote: I’m not as keen as you are, on being labeled a “denier.” It is surely a golden rule of politics too.

Depends on the matter at hand. Take for instance witches riding their flying brooms to the Sabbath in order to copulate with the devil. Would you like to try discussing that in “positive, rather than negative terms,” just to make your idea clear to me?

FRAGMENTS FROM A REVISIONIST JOURNAL

Bradley R. Smith

*** The Veterans Administration has lost my files, again. Lost them the first time about 1978. Now that I’ve blown out the left knee and need some help, I find that my records are lost again. There is no record that I have a service-connected disability, which means that my medical bills with the VA are not entirely covered as they are supposed to be for veterans wounded in combat. I don’t have money to spend on this nonsense, so it’s a real bother.

I can only imagine how it would feel to be a young veteran back from Iraq with a couple legs or an arm blown off, facing a life of real disability (unlike myself), pain, insecurity, and the permanent loss of natural human

beauty, to discover that the VA has lost or confused my paperwork. Hundreds of billions of dollars to facilitate the killing, maiming, and mangling of real people, but too incompetent to do the relevant paperwork. And we’re not even talking about the Iraqis here. Imagine, if you can, how it is for the Iraqis. I’m not certain I can imagine it.

*** Elizabeth Egge, a student journalist at the Seattle University *Spectator* interviews me via email. When her piece is published I find that she has given me a fair shake and quoted revisionist material that is typically not printed in the student press. Congratulations to the young lady.

*** I’ve been reading Robert Stone’s *Damascus Gate*. Ted O’Keefe convinced me I should give it a go. I had forgotten how much intelligence, invention, and surprise a novel could have, especially a contemporary novel, and how well it could be put together. I remember reading Mailer on the novel years ago and he noting that surprise was the key ingredient of the novel. Did he really say that?

*** European courts and prisons are filling up with revisionists. Jews have convinced us, and have particularly convinced Germans, that Jews are the unique victims of a unique German monstrosity. One problem for Jews is that of all the

genocides we have heard about over the last century, only one has benefited its “survivors” to the tune of hundreds of billions of dollars. So there it is again. Jews and “profit.” The old anti-Semitism. In the end, how is this going to be good for Jews?

*** In *Damascus*, Stone writes that Lucas is a man without faith, has a vague identity, and no one behind him. He is a writer working without a specific assignment and represents no one, “nothing but his own claim to rectitude in a world of mirages, obsidian mirrors and the mist of battle.” I know a guy who very much resembles this Lucas fellow.

*** The morning ritual. Get up, make coffee, turn on the television to CNN to find out who’s killing who. Missed the headlines and found a segment with a lead-in about the half-billion folk in India who are under the age of 25. It was a typical CNN set-up. There were half a dozen Indians on stage representing the film industry, the Congress Party, corporate business, and the Internet, while the audience was made up of under-25s.

A couple days ago when I finished Robert Stone’s *Damascus Gate*, for the first time in my life I wanted to visit Jerusalem. Now I’m watching the Indians on CNN and they are so charming and the country appears to be so interesting that today it’s India for me. Maybe I just need to go somewhere.

My old friend Mike, whom I first met in Mexico City in the mid-1950s and who after 50 years of friendship has stopped talking to me because Mike (Marvin) is a Jew, shipped out with the Merchant Marine dur-

ing the final months of WWII and after. Once I began shipping out myself to the Far East in the 1960s we had new stories to exchange.

I remember Mike telling me once about being in port in India, I don’t remember which port, and he was looking for a woman. A taxi driver offered to take him to a lady he knew. Mike went along with it. The taxi traveled for several miles up into the hills and into a wretchedly poor neighborhood with dirt streets and no lighting and stopped before a board shack where he could see a single candle burning behind a window covered with gauze. There he was introduced to the most beautiful young woman he had ever seen, or had ever seen since.

Recalling the anecdote I am struck by the heart-breaking reality of how often extraordinary beauty exists, and is lost, in darkness, dirt, and poverty.

*** Attended a meeting of the remnants of the old David McCalden group. Took place in a beach town near Los Angeles. There were only five of us this time. There are more of us still around, but none of us can make it every time. This is the first one I’ve been to in nine months. We had a swell time drinking beer and eating pizza and talking about the things that old-time revisionists talk about when they get together.

*** Kimberly Lien, a staff writer for San Jose State University’s *Spartan Daily*, has asked for an interview. I’m happy to oblige. These things take time, but it’s part of the work and I make it a practice to never refuse. I don’t know anyone else who is doing any work on campus.

*** Attended a talk sponsored by the Institute for Historical Review in Costa Mesa, south of Los Angeles. I was asked to improvise a few words about the Tehran conference. Then Tomislav (Tom) Sunic spoke, and after Sunic, Mark Weber. Sunic has a new book titled *Homo Americanus: Child of the Postmodern Age*. Sunic was born and raised in Croatia under the communists, a totalitarian culture where language was used in a very special way. To that point Sunic observed that “at the beginning was the word.”

Sunic has a number of perspectives that I am largely unfamiliar with. It was interesting to be reminded that Calvinist Christians formed the intellectual and spiritual basis of American egalitarianism, while Russian atheists formed the intellectual and spiritual basis of Soviet egalitarianism—both societies dedicated to the egalitarian ideal, both forwarding a culture of aggression and violence seldom surpassed in the history of the West.

The liberal (egalitarian) concept of “hate speech” is so fluid—without specific legal definition—that it can be used to totalitarian ends. And the notion that most interested me, that democratic totalitarianism—censorship by taboo and prison—is created by the citizenry itself via “self-censorship.” There is no totalitarian issue more widespread in Western culture than self-censorship, wherein we further the totalitarian ideal, or movement, party, revolution, and finally the State itself. Each of us, in our universal humanity, censors what we fear will cause us to be punished. When we choose to censor ourselves we become not only the

perpetrator of democratic totalitarianism, but its victim.

I was so struck by this thought because it is one more demonstration of the full humanity of all of us, German and Jew, American and Arab. All of us contributing to the ideal of the totalitarian society with our lack of courage and generosity toward the other in the face of what we secretly fear to risk.

That's if I have Sunic right from his talk. I haven't read *Homo Americanus* yet, but I bought it and expect to read it next week. It's listed on Amazon.com at \$15.99.

*** I had a late lunch with Hal, a youngish retired business man and cyclist. We met at a Peruvian restaurant near the John Wayne airport. It was my pleasure because Hal is a funny and interesting guy. I mentioned that the night before, at the McCalden meeting, when I was telling some anecdotes about Tehran, that he broke in to ask if I had convinced a Persian to help fund the work. I hadn't. I hadn't really thought about it.

But that reminded me of a McCalden meeting last year when we were talking about revisionist issue, and Hal had broken in, rather off the wall, and asked if I had found any Arabs to help fund the work. I had not. I was not even looking. As the saying goes, I'm too busy making a living to look for funding. I was recounting the two incidents to Hal at lunch when he suddenly broke in and said: "What you need is a fundraiser." He was kind of laughing at me.

For a moment, I was speechless. I had never thought of working with a "fund raiser." I ask for help in *Smith's Report*. I

sometimes call individuals and ask for help, though that is not easy for me. But a fundraiser? Someone whose work it is to—well, raise funds? What a concept! I'm slow, but I'm not dead, and I can still spot a good idea if someone else is willing to shove it in my face. Before lunch was over I had decided to look for a "professional" fundraiser. I would share the proceeds with him. What a concept!

I am no good at asking for money. I will be better at asking a third party to raise money and then sharing it with him/her. In effect, I use his/her expertise in fundraising, while he/she uses my work and my history to raise the funds. A pact made in—Holocaustrevisionistland. It's possible. There's something there.

*** Gave an email interview to Jeff Salomon, a student at the University of Pennsylvania who I suppose is a Jew. He does not appear to be a journalist and from the tone of his questions I believe he is deeply worried about the drift of revisionist arguments. I half suspect I am being set up in this instance. Nevertheless, I will correspond with him exactly as if he were anyone else. My pact with myself is to say the same thing to everyone.

*** Woke up this morning with Paloma screeching for her mother. Paloma was in her bedroom and her mother wasn't responding and Paloma's voice was full of terror and I knew even only half awake that something terrible had happened to the baby. I jumped out of bed, if I can call what I do jumping, and beat it across the patio to her

bedroom and opened the door. Paloma and the baby were on her bed resting. They each gave me a welcoming smile. It was confusing.

Then I heard Cyrano, the bloody parrot on the other side of the house, screech out "Mama, Mama!" I was too relieved to be annoyed. Paloma thought it was comic. I noticed a sharp pain in my belly then on the lower right side. Memory, instantly, recalled the day I was working as a longshoreman in the hold of a freighter tied up at Wilmington, California. I ruptured myself unloading wooden crates of—I don't remember what. That time the VA had my paperwork and repaired the hernia for free. That was 1964. Forty-three years ago. You can always count on memory to take the unnecessary turn.

Now the sun is out, the parakeets are squawking, the dogs barking, Cyrano is calling Paloma who has some hard rock blaring from her machine, the baby needs attention, out on the street a bulldozer is working on a lot where a new house is to go up, and here I am at the computer preparing to write something intelligent, or amusing, something that might help me earn a living, take care of our lives. A clouded scenario.

*** Sent an opinion piece to 50 student newspapers titled "The American Professorial Class and the Holocaust: A Morally Bankrupt Vocabulary." It's a little loose up front, but ends nicely and we may get something from it. It will have interfered with Holocaust Remembrance week, so.....

Missing Link Found

Starting in 1979 with Dr. Wilhelm Stäglich, revisionists have argued that certain specific documents, purported to be documentary evidence for homicidal gas chambers at Auschwitz, could be seen to represent, in actuality, evidence that some facilities there were designed to play secondary roles as shelters against air raids and gas attacks. Such arrangements were common in wartime Germany.

The broadest form of this thesis was advanced in the work of Samuel Crowell, published about ten years ago. A more specific form had come, shortly earlier, in Arthur R. Butz's new interpretation of the "Vergasungskeller" document. The missing link between Butz and Crowell was at the outset believed to exist in a certain document mentioning a "Gaskeller" but, as this document was only claimed to exist, the link remained missing.

The document was published by the Buchenwald museum in 2005 and noticed by revisionists more recently. The issue can be examined by reading Butz's short article at www.codoh.com/gcgv/gcvergas2.html, and navigating to the links given there.

Germar Rudolf

Germar remains in Heidelberg prison, though he is slated to be moved. Meanwhile, we are informed that while he can still receive mail written in German, no mail written in English, except that from family members, will be delivered. When this changes he will notify us.

Ernst Zuendel

The Supreme Court of Canada won't hear the claim from Zuendel that he was unlawfully detained and then deported to Germany.

As is usual in leave-to-appeal cases, the court gave no reasons for its ruling. Ernst, who was detained for two years on a security certifi-

cate as a foreign national deemed to be a threat to national security (!), had sought \$10 million in damages.

Ingrid Rimland has distributed a well-written, interesting article on this Canadian matter. If you haven't seen it and would like to, drop me a line and I'll send it to you.

***The Fire: The Bombing of Germany, 1940-45* by Joerg Friedrich** has been reviewed on History News Network by Professor Dagmar Barnouw of USC. Her own most recent book is *The War in the Empty Air: Victims, Perpetrators, And Postwar Germans*. She appears to have sympathy for Germans and is routinely attacked in the harshest terms on HNN. In this instance her first critic noted:

"There cannot be any justification whatever for firebombing 'the Paris of the Elbe.' It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe."

I responded: "The implication here (the sub-text if you will) is that if it had served a "military purpose," the burning alive of the children of Dresden would have been (morally) justified. Or if the bombing had brought the war "closer to an end" it would have been morally justified to burn the children. Or if the bombing had assisted in the "post-war reconstruction of Europe," burning the children would have been morally justified."

I noted that Germans at Auschwitz have been condemned, though it has not been demonstrated that they did, for burning children "alive" (Elie Wiesel etc.). Now it is being argued that burning the children of Dresden could have been morally justified in any number of ways.

We have exchanged some 2,200 words the last couple days. No idea

how far the "historians" will want to take this. I'll let you know next month.

The Last Word

Next month there will be news of a new film by Mike Smith who produced the remarkable *One Third of the Holocaust*. And with the help of a New York supporter I will begin running a revisionist ad in a student newspaper at a key university. We will try to create a real story here.

So—I can do this work with your help. Without you, however, it's not very */#@&* likely. Please make an extra effort to pitch in.

Bradley

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Bradley R. Smith, Director

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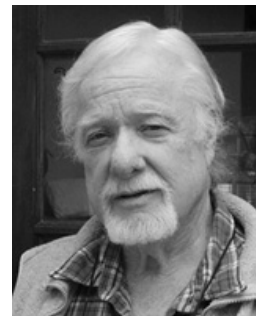
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SMITH'S REPORT

On the Holocaust Controversy

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ON BEING FULLY HUMAN

Bradley R. Smith

The third week in March History News Network (HNN) published Dagmar Barnouw's review of Joerg Friedrich's *The Fire: The Bombing of Germany, 1940-1945*. Ms. Barnouw is Professor of German and Comparative Literature, University of Southern California, and author of *Visible Spaces: Hannah Arendt and the German Jewish Experience*, John Hopkins (1990). She lives in Del Mar, California. Her latest book is *The War in the Empty Air: Victims, Perpetrators, and Postwar Germans*. She publishes regularly on HNN.

The final paragraph of Barnouw's review reads: "The attack erased whole streets of buildings admired for their restrained neo-classical beauty because the material of which they were built, stone, had been shaped to teach beauty, form, proportion and purpose. The bomb, too, Friedrich writes, 'was an educator passing judgment on power and impotence. The impotent vanquished are defenseless, without the possibility of an appeal. . . . The victor cannot be indicted in the name of religion, human rights or morals because he *is* the religion, the rights and morals.' It was in the interest of the victor that the vanquished not look back, not dwell on their country's devastation, but move on. More than sixty years later, it confirms the victor's enduring power that Friedrich's looking back at and mourning that devastation still seems dangerous to many readers."

Peter K. Clarke has published upwards of 8,000 posts on HNN, a Web site "for historians by historians." I have severely edited this exchange as it reached some 12,000 words. Professor Clarke opened the exchange with a brief, and what he thought rational, criticism of Professor Barnouw's review of Friedrich. My eye, my heart as it were, was caught by his second sentence.

PETER K. CLARKE: There cannot be any justification whatever for firebombing "the Paris of the Elbe." It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe. However, World War II did not begin with the bombing of historic German cities. It is hypocritical to complain about a belittling of British and US atrocities in World War II, while sidelining all other atrocities, and neglecting the causes of the war.

BRADLEY R. SMITH: Are we looking around here for ways to morally justify the intentional burning alive of tens of thousands of innocent, unarmed German civilians? Not complicated, and not necessary. They were intentionally killed for a "greater good"--from the point of view

Continued on page 10

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it clear to me if I can use your name, or if you need to remain anonymous.

RICHARD WIDMANN

I read the CODOH Forum Debate about Holocaust "Revisionism" vs. Holocaust "Denial" (SR 138) with great interest. This question has interested me for many years and I have always come down on the side of "Holocaust revisionism," rather than "denial." In fact, when the German government began their billboard campaign, "den holocaust hat es nie gegeben" (The holocaust never happened), which was intended to take on the "Holocaust deniers," I countered with an article of my own entitled, "The Holocaust Happened" (The Revisionist On-Line No. 9). Today, however, I have rethought my position.

I believe that it is useful, as a starting point, to utilize Norman Finkelstein's definitions and distinctions. Finkelstein noted in "A Nation on Trial" that within his text the use or lack thereof of capitalization takes on great significance: "Nazi holocaust refers to the actual historical event, Holocaust to its ideological distortion." Therefore, I would argue that the great holocaust revisionist pioneers, like Paul Rassinier, Robert Faurisson and Arthur Butz, were in fact, holocaust revisionists attempting (to use Harry Elmer Barnes' definition) to "correct the historical record in the light of a more complete collection of historical facts, a more calm political atmosphere, and a more objective attitude."

Since Deborah Lipstadt popularized the term "Holocaust denial" with the publication of her *Denying the Holocaust*, many revisionists have fought vehemently against adoption of the term. During this time, however, the landscape has shifted. The historical holocaust has now become the quasi-religious Holocaust complete with its sacred and inerrant texts; foremost among these are *Night* and *The Diary of Anne Frank* but nearly every word of every Holocaust survivor has taken on a similar near-scriptural sense of inerrancy. In addition, temples to the new religion have sprung up around the world, with Yad Vashem and the US Holocaust Memorial Museum in Washington D.C. being the two of greatest importance. Perhaps more importantly, the new religion of the Holocaust has adopted the term "denial" for those who refuse to believe its principal tenets which comes along with criminal punishment for blasphemy.

I have noted elsewhere that "defining an historical event by the sum of its details appears to be unique to the Holocaust. We never, for example, define the Second World War by the number of Europeans killed or for that matter who was responsible for starting it. An historian who showed that fewer British died during the Blitz or fewer Germans died during the saturation bombing of its cities, would hardly be called a 'World War Two Denier.' We do not need to limit ourselves to the Second World War. Recently investigations showed that fewer Americans died during the Korean War than previously thought. No one was led to believe that the Korean War did not happen." Although we do not define historical events by the sum of its details, we do define religious beliefs in this way. In fact, all religious creeds are a listing of the critical elements which define the faith (consider the Apostle's

Creed or the Nicene Creed for example). Michael Shermer, in his *Denying History*, defines the Holocaust as, "about six million Jews were killed in an intentional and systematic fashion by the Nazis using a number of different means, including gas chambers." People do not (or rarely) "revise" religious creeds. Such events cause major upheaval and even wars.

Historical revisionism and holocaust revisionism are limited to correcting the historical record of the actual events. Holocaust denial however takes on the new religion which enforces a belief structure on its adherents and even violates the first commandment by establishing a new God in the Holocaust itself. Refusal to accept any one of its principles is religious heresy and is punishable as a crime in Europe. The time has come for revisionists to accept the term, "Holocaust denial" and to combat this new religion head-on. It will be critical, however, to make it clear to those new to the subject just how evil this new false God really is.

DAN DESJARDINS

Greetings. Have returned from Afghanistan safe and sound. A few nights ago about 3 in the morning the Turner Movie Classics ran a Sherlock Holmes film, "Dressed to Kill," Paramount, 1946, wherein one of the earliest public references to gassing is made. It's curious and worth noting. The scene is this: one of the Holmes' adversaries suspends him from a hook in a parking garage and releases a gas before leaving. He calls the gas "mono-sulfried" (not a true chemical), saying "... the Germans used it in removing their undesirables." So here, in 1946, we would already see the beginnings of a propaganda campaign regarding German use of gas in WWII. More later. Hope you are well.

PAUL GRUBACH

I have discovered important information that helps to confirm Arthur Butz's thesis. In the *Hoax of the Twentieth Century*, Butz made the important claim that the "Nazi extermination" propaganda was created to help the Zionist cause of moving Jews to Palestine to establish a future Jewish state. I quote: "The Zionist character of the [extermination] propaganda is quite clear; note that, as a rule, the persons who were pressing for measures to remove Jews from Europe (under the circumstances a routine and understandable proposal) coupled such proposals with demands that such Jews be settled in Palestine, which shows that there was much more in the minds of the Zionist propagandists than mere assistance to refugees and victims of persecution."

My research has uncovered an important piece of corroborating evidence. *The New York Times* of December 5, 1942, p.9, reported this: "Declaring that the Nazi anti-

Jewish policy sought 'to exterminate a whole people,' 63 Senators and 181 Representatives sent to President Roosevelt today a joint declaration expressing their support of this country's [the United States] 'declared and traditional policy' favoring restoration of a Jewish national homeland in Palestine."

I quote directly from the public statement issued by these powerful elements in the US government: "Faced as we are by the fact that the Nazi government in its Jewish policy is attempting to exterminate a whole people...we declared that when the war is over, it shall be the common purpose of civilized mankind to enable large numbers of the survivors to reconstruct their lives in Palestine, where the Jewish people may once more assume a position of dignity and equality among the peoples of the earth."

Senator Wagner, who drafted this declaration sent to President Roosevelt, was a chairman of the American Palestine Committee.

Thus far, I have not found a better example of the linkage between

the Extermination thesis and the demand that the Jews be settled in Palestine!

CLAIRE MELGREN

You are doing a splendid job. I appreciate the fact that the road gets rough every now and then. Your dedication to truth is admirable, if only all mankind would follow your foot pads!

Enclosed is a small check, wish it could be larger. I am 91 years old and have been with you for years. Carry on! Please know if you don't hear from me in the near future, I have traveled on. Best regards and wishes for truth to prevail. I do not in any sense believe your work has been in vain.

Yes, you have been with me for years. As have so many others. There is no adequate way for me to express my gratitude other than wishing that you will be with us, in good health, for many more.

“UNIVERSALIZING” THE HOLOCAUST

Eric J. Sundquist, professor of English and literature at UCLA, argues that English-language books, books translated into English, and American film scripts are largely responsible for shaping Holocaust literature, Americanizing it, thus “universalizing” the Holocaust story in the world's consciousness.

The Holocaust story is moving away from being a specific Jewish tragedy into a more “Christianized,” and therefore universal, experience. Elie Wiesel's book *Night*, for example, originally written in Yiddish, then translated into French, then into English, has probably been read by more Americans than any other

Holocaust memoir and thus has become part of “American” literature.

Japanese-Americans have used the imagery of Nazis against Jews to describe their internment in US “concentration camps,” as well as the “holocaust” of Hiroshima and Nagasaki. Native American authors have drawn similar literary analogies in recording the slaughter of their people by white settlers.

“In black literature,” Sundquist says, “the organizing example was the biblical Exodus, but since World War II, this has been overshadowed by the Holocaust as the main paradigm.” One striking example is Toni Morrison's *Beloved*, which implicitly likens the African slave

trade to the Holocaust in the dedication: “To the 60 million.”

I have never looked at the “problem” quite from this perspective—that it has been “universalized,” largely via American publishing and film industries, which in turn are informed by the usual perps. How do you address a cultural issue which is at the very heart of the culture itself?

Historical scholarship is essential—revisionists are doing that work. But we need to work as well where culture “lives” in America—in “media.” In movies, radio, and on television. And as Arthur Butz had it here last month—in theater.

OUR VOICES

The Human Face of Holocaust Revisionism

Ken Meyercord

<kiask@comcast.net>

I first became familiar with revisionist thinking some 8 to 10 years ago. My first serious exposure, I believe, was Roger Garaudy's *The Founding Myths of Modern Israel*. I'm not sure what led me to consider revisionism, probably my long involvement in the Palestinian cause (my wife's a Palestinian). Even without that, though, I think I would have looked into revisionism eventually, just as I have looked into many other controversial topics—from crop circles and biotic oil to the JFK assassination and 911 conspiracies—even the Moon Landing “Hoax.” In general, such endeavors have been rewarded with interesting facts learned and intriguing questions raised. Revisionism has not disappointed me in this regard.

I don't remember what I thought of the holocaust story before I started reading those with a different version of the story to tell. I suspect I pretty much accepted the conventional story-line, though I do remember even then finding the portrayal of Germans, Nazis, and Hitler in general so caricaturized, so tainted with wartime animosities and propaganda, as to make narratives even of a scholarly nature worthless in terms of gaining an understanding of the course and complexity of human affairs.

Like most, I assumed the official story was grounded in facts so complete and well documented as to make the motives of anyone questioning them highly suspicious. Being exposed to some of the basic arguments of revisionism—the lack of documentation for an extermination plan; the radical downgrading of the number killed at Auschwitz; the many “facts”, such as Jewish soap, which have proven to be mythical; Fred Leuchter's chemical analysis of the reputed gas chambers, etc.—was therefore mind-blowing. Almost equally convincing, in a way opposite to that intended, were the web sites I consulted offering rebuttals of the revisionists' arguments, which I found

surprisingly weak and heavy on ad hominem attacks. Though not yet a confirmed revisionist, I felt strongly that the revisionists' case deserved to be heard.

A year or so ago I started producing a public access TV show in Fairfax County, Virginia called “WORLDDOCS”. It consists of the showing of a documentary bracketed by my own opening and closing remarks. I bill the show as presenting documentaries “you won't see broadcast on corporate TV”.

Outraged by the arrest and conviction of David Irving, I looked around for a video on holocaust revisionism I might air and quickly discovered David Cole's 1992 classic on his visit to Auschwitz. To the surprise of few of you, I suppose, when I aired the film last spring, the bad stuff hit the proverbial fan. Despite having previously aired documentaries that praised Venezuelan President Hugo Chavez, that suggested the government was behind 911, and that equated the American attack on Fallujah with the Nazi attack on Guernica without causing any ruckus (and this in a county where many of the residents work at the Pentagon and the CIA!), the Fairfax Public Access Board of Directors sprang into action after my

show on the holocaust aired, led in their effort at censorship, regrettably, by a Jew.

My “case” dragged on for five months without the board arriving at a decision, so I decided to force the issue by airing another show on revisionism, this time a condensed version of Mike Smith's excellent video, “One Third of the Holocaust”. My tactic worked and the board decided to leave me alone and let free speech reign in Fairfax County (I will be happy to provide a copy of the two shows I made from the 4-hour video, either the two 58-minute shows which include my comments or just the edited versions of Mike's work—a 52-minute condensation entitled “The Eyewitnesses” and a 45-minute one entitled “The Process”—to anyone who would like to try and get them broadcast on their local public access station).

For years I have adamantly defended the revisionist's right to be heard, but shied away from committing myself to the correctness of revisionist arguments. But a recent reading of Samuel Crowell's brilliant monographs on German civil defense and public health programs during the war put the last nail in the coffin, so to speak, of the ortho-

dox holocaust story for me. Now I defiantly proclaim myself a revisionist and am proud to be associated with the intelligent, caring, and courageous people in the revisionist community.

Currently I'm trying to organize a debate on the holocaust to be broadcast over Fairfax Public Ac-

cess. Many of you will probably be amused at my naiveté in thinking I can get a holocaust believer to sit down and debate a revisionist, but I've got to give it a try. The danger of leaving the Truth in the hands of Aryan Supremacists, anti-Semites, neo-Nazis, and the like is too great to be ignored. (If you feel qualified

to represent the revisionist position and live in the DC area or will be visiting the area in the near future, please let me know.)

Get in touch with me at

<kiask@comcast.net>

BOOKNOTES

The Leuchter Reports, Critical Edition

by Fred A. Leuchter, Robert Faurisson, Germar Rudolf.

Chicago, IL: Theses & Dissertations Press, 2005.

Softcover, 228 pages.

Reviewed by Richard Widmann.

The Leuchter Reports, Critical Edition, is the first collection of all four of Fred Leuchter's reports. Perhaps the greatest value of this recent edition is that all of the reports are now available through a single reference source. Leuchter, of course, is best known for his first report on the alleged execution gas chambers at Auschwitz, Birkenau, and Majdanek, Poland.

This volume contains the lesser known and more difficult to find Second Leuchter Report, which consisted of an examination and evaluation of the facilities at Dachau, Mauthausen, and Hartheim Castle; The Third Report: A Technical Report on the Execution Gas Chamber; and the Fourth Report: A Technical Evaluation of Jean-Claude Pressac's Book *Auschwitz: Technique and Operation of the Gas Chambers*. The title's "critical" nature largely applies only to the first and arguably the most important Leuchter Report. There are some additional notes on the Second Report, but the latter two re-

ports are largely published without comment.

The First Leuchter Report appears in what can be considered the definitive edition. An examination of the best-known of Leuchter's reports reveals that many editions were published by many different sources with minor variations from edition to edition. The new Theses & Dissertations (T&D) Press edition appears to contain all the content of the earlier editions with the exception of David Irving's foreword which appeared in the Focal Point Publications edition.

The T&D Press edition has made minor alterations and formatting changes to some of the diagrams and photographs which appeared in the earlier editions. For example, Howard Miller, who served as Leuchter's draftsman, made several drawings of the Crematorium. These originally appeared as part of an Appendix but now reappear as Figures included in the text.

The Critical Edition includes extensive footnotes by Germar Rudolf, the editor of the volume, which point out minor errors and

make useful commentary on the original text. Rudolf has also written a new chapter entitled "Critical Remarks." This new chapter analyzes Leuchter's work in light of nearly twenty years of additional revisionist research on the subject.

This chapter is primarily of a technical nature reflecting Rudolf's style and knowledge of, among other things, the physical, chemical and toxicological features of HCN and Zyklon B. Although able to point out minor errors in the original report, Rudolf clearly agrees with Leuchter's conclusion and findings. Rudolf writes, "Chemical tests show that there are no significant cyanide residues in the alleged homicidal gas chambers, although we would have to expect huge amounts if the eyewitness claims were true."

For anyone who is interested in studying in detail the first forensic examination of Auschwitz, or otherwise has found it impossible to locate the later reports of Fred Leuchter, this volume will be a welcome edition to their revisionist library.

The Zionist-Semitist Holocaust Story Is Unfounded

Peter McNally

*Professor Peter McNally translated Dr. Herbert Schaller's Tehran presentation titled "Report on the Criminal Law Aspects of the Holocaust Problem," which Dr. Schaller gave in German. It was published in English in **SRI37**. Professor McNally lives and teaches in Japan. As he notes below, this text is "less academic and more confrontational" than the version he presented in Tehran. I did not hear and have not read the Tehran version, but I would suppose that it was just as straightforward, though less satiric and less amusing than what we have here. This business can use a little satire.*

[Headnotes: 1. This presenter does not deny the Holocaust, Santa Claus, Easter Bunny, tooth fairies, witches, or unicorns. He merely asserts that there is insufficient evidence to imprison anyone for refusing to believe in any of the six items above. 2. The Nerutei Karta rabbinical Holocaust narrative has absolutely nothing to do with the Zionist-Semitist Holocaust blood libel, cf. my "The Tale of Two Holocaust Tales." 3. Semitist means the same thing as Jewish Supremacist, i.e. those elite Jews who would never dream of living in a separate Jewish State but who want to dominate political, social, and economic life in Gentile societies. 4. This text is a lengthier, less academic, and more confrontational version of my presentation made in Teheran at the Holocaust Conference in December 2006.]

During World War II, 55 million people died, or were killed, or murdered. Among the 55 million, there were some Jews who died, were killed, or murdered, but nobody knows how many Jews died, were killed, or murdered. However, the quasi-official Zionist-Semitist definition of the Holocaust states that Germans murdered 6,000,000 defenseless Jews. This Holocaust story is world history's most serious accusation of murder. Such a serious accusation requires serious proof and evidence, but the Zionist-Semitist holocaust accusers and promoters have not given any hard forensic evidence about two important issues in this murder case:

1. What was the murder weapon?
2. Where are the bodies or remains of the 6 million victims?

The conclusion of my research and the assumption of this paper is that the Zionist-Semitist story can no longer be seen as an honest mistake but must be attacked and ridiculed as an irresponsibly vicious blood libel. The Iranian holocaust

cartoon contest was an important beginning in ridiculing this major hoax of the Twentieth Century.

In my judgment, nothing more needs to be analyzed or researched concerning the holocaust. Everything anyone needs to know is available in the essays of Professor Robert Faurisson and the 21 volumes published by the currently imprisoned Germar Rudolf which can be purchased through the Internet.

An important point about the Zionist-Semitist Holocaust story is that it looks very complicated but is in fact very simple. The Zionist-Semitist hoax is like the Enron embezzlement scheme: very complicated, convoluted, and contorted in the details but very straightforward in the overall scam, scheme, and shell game.

One of the first serious attempts to do an on-site investigation of the much touted holocaust murder weapon was the report of Fred Leuchter who went to Auschwitz to investigate the supposed homicidal gas chambers. He concluded that there were no gas chambers that

could have murdered Jews. One would have expected Jews to be very happy to learn that there were no 8M, 6M, 4M, or even 1M [the current figure posted at Auschwitz] Jews gassed there. But quite the contrary! Zionists and Semitists destroyed Leuchter's career and life because of his report.

Germar Rudolf also went to Auschwitz and confirmed Leuchter's findings. Semitist Jews in Germany paid Rudolf back by having him expelled from his PhD program in chemistry, criminally prosecuted for thought crimes, and eventually had him deported back from the USA and imprisoned in Germany. Robert Faurisson was almost beaten to death twice by cowardly Jewish thugs. Wolfgang Froelich, Fredrich Toben, George Thiel, and several others here in Teheran have also been prosecuted, persecuted, and imprisoned.

Why do Zionist and Semitist Jews not welcome scientific investigations, forensic research, or even simple academic conferences about their Holocaust story? It seems that they have something to hide and

something to fear from independent on-site forensic investigations and even any discussions they do not control. That is why they have criminalized any independent and critical discussion about the holocaust and have prevented any further on-site research. However, the Zionists and Semitists contradict themselves in their actions and criticisms of scientists and technicians like Germar Rudolf, Fred Leuchter, and Wolfgang Frohlich. It is certainly acceptable for the Zionist and Semitist Holocaust promoters to criticize the research methods, procedures, and findings of revisionists but these revisionists should then be permitted to repeat their research in order to improve their reports. But instead the Zionist and Semitist holocaustomaniacs refuse, go berserk, and imply, "All holocaust forensic research and critical comments are anti-Jewish hate speech."

I wish to submit the following theses about the Holocaust story. These theses are based almost entirely on the writings of Robert Faurisson, Arthur Butz, and Germar Rudolf, all of whom are in no way responsible for my use of their valuable contributions to the unending fight for human freedom against racist and pseudo-religious bigotry, ignorance, and greed.

Some Basic Theses on the Zionist-Semitist Holocaust Story and Its Evil Consequences!

1. There is no forensic evidence whatsoever for the official Zionist-Semitist holocaust fable.

2. There logically cannot be any eyewitnesses for the holocaust. There can be eyewitnesses for the atomic bombing of Hiroshima because the bombing took place in one specific location and only took a few minutes. The so-called holo-

caust took place over several years and in many different locations, so that no one single person could have possibly eyewitnessed it.

3. All so-called holocaust evidence is merely hearsay and unsubstantiated claims. Such flimsy stories are not enough to convict anyone of a parking violation in an unprejudiced court.

4. The holocaust affirmers and promoters jump from refuted accusations to new accusations awaiting refutation.

5. The holocaust is world history's most serious accusation of murder.

6. The Auschwitz Labor Camp had more amenities than the USA WW2 camps for Japanese Americans.

7. Elite Semitist Jews declared war on Germany in March, 1933. Therefore, Germany had good reason to regard Jewry as an alien and hostile minority. However, Germany waited eight years or so before starting to physically remove Jews to the East. On the contrary, the USA immediately segregated Japanese Americans into camps when war broke out between the Japanese and Americans.

8. Crematoria [gas ovens] are never used anywhere to kill people. They are used to burn the bodies of people who are already dead. There is nothing ominous about crematoria and there are many of them in Japanese cities today.

9. Auschwitz and all labor camps had insecticidal gas chambers.

10. Insecticidal gas chambers saved Jewish lives.

11. There were no homicidal gas chambers anywhere in German occupied territory. There are single-person homicidal gas chambers in some American prisons and the size and structure of these one-person chambers indicate the utter impossibility of homicidal gas chambers for dozens of people.

12. Faurisson's Challenge ["Show me or draw me a homicidal gas chamber!"] must be met.

13. During WW2 there was a war going on. During wars people die and get killed.

14. If Hiroshima deaths were not murders, neither were Auschwitz deaths.

15. Hiroshima and Nagasaki were real holocausts [killing by burning].

16. The only real holocaust in Europe was against Germans in their firebombed cities.

17. The worst war criminals [1941-1945] were the American Air Force fire bombing squadrons.

18. There is better and more proof for the Trojan War than for the holocaust.

19. Belief in the holocaust is epistemologically similar to belief in witches.

20. Belief in the holocaust is morally much worse than belief in witches.

21. G. Rudolf's *Lectures on the Holocaust* is the indispensable vademecum for students of the holocaust.

22. The constant changes in the holocaust fable are due to revisionist pressure and not to any Zionist or Semitist honesty. Jews have abandoned the malicious "soap made from Jewish fat" and "lampshades from Jewish skin" blood libels. The whole holocaust story is exactly like the vicious soap and lampshades lies.

23. Only Zionist and Semitist obstinacy, greed, and mendacity maintain the Holocaust Lie.

24. The Auschwitz Labor Camp was much safer than the German cities being bombed.

25. Giving false testimony must be a criminal and tort offense. ["Thou shalt not bear false witness against thy neighbor!"] The Modern European Enlightenment doctrine of free speech does not permit filthy unfounded blood libels.

26. The holocaust story is the Achilles heel of Jewish Power over Gentiles. If the Auschwitz Lie collapses, the holocaust collapses. If the hoaxoco\$t collapses, Jewish Power collapses.

27. Nazis wanted to deport Jews to somewhere. Zionists wanted Jews to be deported to somewhere. Nazis and Zionists cooperated to save Jews by getting them out of the war zone in Europe.

28. Russia and Western Europe have different railroad width gauges. Several camps were located at the railroad width gauge difference line. They were all transit camps and not death camps.

29. Most Jewish deaths in the labor camps were the result of logistic problems caused by American bombings which destroyed the transportation networks. It was mainly for this reason that the Germans could not ship the lifesaving Zyklon B gas to the camps. Zyklon B saved Jewish lives by killing the lice that spread the typhus, the main killer in the camps and trenches of both World War I and II.

30. If it is morally acceptable for Jews to deport Palestinians from their homeland, it was morally acceptable for Germans to deport Jews from a country not their homeland. This is called Torah tit-for-tat.

31. Both the Nuremberg Show Trials and Stalin's Show Trials used lots of torture to get confessions.

32. The Nuremberg Show Trials were far worse than Stalin's Show Trials because a whole people was condemned in perpetuity at Nuremberg. The false confessions that were tortured out of Germans were then foisted onto post-war Germany as part of its basic legal system, i.e. obvious lies were legislated into "obvious facts" which nobody can doubt or even question during a holocaust trial in a Germany, French, Czech, Dutch, Belgian, Italian, or Austrian court.

33. An international and inde-

pendent court must study the forensic aspects of the holocaust accusations of murder to acquit Gentiles [not just Germans] of the unfounded charge of first degree murder.

34. Elite Jews claimed a 6,000,000 person holocaust during World War I. If you do not believe in the WWI hoaxocough, then why do you believe in the WWII hoaxoco\$t? The evidence is basically the same.

35. Finkelstein's witty and informative *The Holocaust Industry* does not even touch on the holocaust as such but only on abuses of the official Zionist Semitist fable. However, the entire Holocaust blood libel itself is the worst possible abuse.

36. Elite Jews lie and then get angry when people do not believe their lies. The absolutely biggest Jewish lie is the holocaust. The holocaust fable is nothing but Jewish hate speech.

37. Jewish anti-Gentile lies are a clever defense tactic. Gentiles get so overwhelmed by Jewish lies that they do not see that Elite Jews are committing the very crimes they accuse Gentiles of. For example, Amnesty International [AI], the largely Jewish supposedly human rights organization, would not support David Irving when Semitist Jews in Austria had him arrested for holocaust denial. AI said that Irving was engaging in hate speech. On the contrary! Irving simple wanted to discuss Jewish hate speech. But in the world of zio-semitistic twists-peak, the only hate speech recognized is the refusal to accept Jewish hate speech.

38. "Gentiles will stop telling truths about Jews when Jews stop telling lies about Gentiles." [Quote from a not to be identified German freedom fighter]

39. Germans must institute a class action lawsuit against the holocaust jet-set plutocrats. The once proud German people have

become enslaved by the Auschwitz Lie.

40. Holocaust promoters and profiteers should be imprisoned. There are at least two reasons to incarcerate professional holocaustomaniacs: 1. they are guilty of criminal libel and embezzlement, 2. they would thereby be pressured to release all those that they have imprisoned.

41. World Jewry has to pay back all money extorted via the Auschwitz Lie.

42. All UN member states should institute an anti-Holocaust loyalty oath for their citizens. No holocaust promoter can be trusted. As a minimum, the Annual United Nations Holocaust Day on January 27 must be immediately dropped.

43. The Holocaust industry causes infinitely more harm than the tobacco industry. Public health warnings should be put on anything published by holocaust industrialists.

44. The Holocaust is elite Jewry's cash cow, golden calf, and prize alibi for any and all of its crimes.

45. The holocaust fable has replaced Christ's Crucifixion and the birth of Israel has replaced Christ's Resurrection as the basic religious beliefs in Euro-America. Holocaustianity has replaced Christianity and this new Church of the Holocaust has an Inquisition to enforce belief in its dogmas.

46. Israel can continue to exist but within the 1948 UN mandated borders.

47. There cannot be any "one state solution" forcing Palestinians to live with racist Jews.

48. The apart-hate Jewish State [*Judenstaat*] must get rid of its worse than Nazi race laws and join the world community as a normal state in which citizenship is not acquired solely on the basis of a putative "sacred semen" [or biblical "holy seed"].

49. Israel sees the USA as its chief near-term enemy.

50. Israel destroys the USA through its fifth column of traitors high in the American government and blackmails the USA into wars fought for the Jewish State [*Judenstaat*]. These wars are bleeding America to death.

51. Zionism must be recognized as [not even] a racism. Many years ago the United Nations had condemned Zionism as a racism. That was perhaps the only UN Resolution that Israel ever lived up to.

52. The “Clash of Civilizations” is just a scam used to cause wars against and among all humans.

53. Elite Jewry is defeating the West [both Black and White] with the holocaust lie and is simultaneously waging an anti-Islamic war using naïve Christians to fight and die for Israel.

54. Jewry’s multi-front wars are very risky for ordinary Jews because some Gentiles might wake up.

55. The War on Terrorism [really a “War on Common Sense”] is a scheme designed to get Whites and Christians to kill innocent Arabs and Muslims.

A Footnote on Jewish Hate Speech

The Talmud contains lots of nasty racism, insulting epithets, and malicious lies. Perhaps today’s elite Jewry acquired their racism and mendacity largely from that dreadful book. At any rate, modern elite Jewry has perfected the art of successful lying by defaming those who refuse to believe their lies.

The best—but not the only—example is the malicious Holocaust blood libel. The scam works like this. Certainly, some Jews died during WW2, but nobody knows for sure how many died. Another basic question is how many of the Jews who died were killed or murdered. However, one scholar said, “During WW2 a war was going on.” He referred to the obvious fact that wars are for killing people so one should expect that some Jews would die in a war their own leaders played a large part in starting.

During and right after WW2, elite Jewry started with a much higher figure than 6M. Figures like 28M, 16M, or 10M were first suggested and only reduced when these astronomically high numbers were thought to be too implausible. Finally, the Jewish elite stopped at 6,000,000 and dogmatically clung to it. All the details and even other explanations can be found in Germar Rudolf’s *Lectures on the Holocaust*.

The Auschwitz Lie pretty much got written in stone at the Nuremberg Show Trials where Soviet, American, and British prosecutors and persecutors tortured confessions out of defenseless Germans. The mendacious Nuremberg judgments gave the media carte blanche to spread the Auschwitz Lie through school textbooks, radio, TV, pseudo-scholarly reference works, institutes, anti-think tanks, synagogue, churches, etc.

Now it was very difficult for people to continue to believe wartime propaganda lies after the war ended, so elite Jewry began to accuse holocaust skeptics of “HATE SPEECH.” In German they even coined a word, *Volkserhetzung*, which the innocent beginning stu-

dent of German might think means “inciting the people” but actually means “inciting Gentiles to not believe the lies of the Jewish elite.” However, elite Jews themselves are always inciting the ordinary Jews and Gentiles to believe their lies.

In brief, this is elite Jewry’s holocaust hate speech cycle:

1. Jew elite tells the cosmic-sized Big Lie of the Holocaust.
2. Gentiles say, “Wait! Let us investigate that!”
3. Jewish elite protests, “What? You question Jewish suffering and eyewitness testimonies? You are engaging in hate speech.”
4. The Jewish-controlled media then proceed to silence and defame the hapless Gentile or Jew who refuses to accept the holocaust blood libel.
5. If the Gentile persists, Jewish thugs like Rabbi Kahane’s JDL [Jewish Defense League] send him mail-bombs or Jewish-assisted lightning burns down his house. These Jewish thugs are almost always protected by their co-tribalists in the judicial system and the useless police never bother to seriously investigate the crime.
6. If the holocaust skeptic persists, jewdiciaries bankrupt, deport, and imprison him.

These six stages of the hate speech cycle of the Jewish elite can all be seen in the life of the great human rights fighters Ernst Zundel, Robert Faurisson, Germar Rudolf, Georges Thiel, *et multi alii*. The basic assumption behind elite Jewry’s thinking is that elite Jews themselves could never be guilty of anything in their relations with Gentiles.

NEWS NOTE: More than one in four Israeli Arabs are Holocaust deniers, a survey found. According to a Haifa University poll, 28 percent of Israeli Arabs say they do not believe the Nazi genocide took place. Israeli commentators said the findings reflected growing resentment of the Zionist establishment by Is-

raeli Arabs, especially in light of the diplomatic deadlock on the Palestinian front. According to the poll, the incidence of Holocaust denial is especially high—33 percent—among Israeli Arabs of school age even though the syllabus of Arab schools in Israel include mandatory classes on 20th century European history, including World War II. The poll had 721 Israeli Arab respondents and a margin of error of plus or minus 4.5 percentage points.

ON BEING FULLY HUMAN (continued from page 1)

of the American administration responsible for the killing. I understand that a primary role of the professorial class is to invest in complicated narratives to morally justify the intentional killing (murder?) of innocent, unarmed civilians by the various State administrations under which they earn their livelihoods. When has it ever been any different?

CLARKE: Nobody here is "investing in complicated narratives to morally justify intentional killings", Mr. Smith. The topic which I am addressing is NOT "Who decides what a 'greater good' is?" My interest is to note the inconsistency of discussing atrocities in a war without discussing how the war began.

The millions of grade school teachers who have broken up millions of fights between grade school students over past decades and centuries, have not been mired in deep philosophical shell games about "greater good," while jumping in to take one side in those fights. Their vastly more typical approach is to break up the fight, and then, BEFORE scolding, reprimanding, counseling, and/or punishing both parties to the fight, they try to find out WHAT HAPPENED before they arrived to restore order. The usual question posed is: WHO STARTED IT?

The USA did not start World War II in September of 1930 by bombing Germany.

SMITH: Who started it? To be brief, *the children of Dresden did not start WWII*. This is really too

simple. Why do you see it as a philosophical shell game? I think I understand why most people support the ideal of burning children alive for what they—sincerely—believe is a greater good. But why do you?

I believe you are suggesting here that it was all right to murder the children of Dresden because the German government started a war.

You write: "There cannot be any justification whatever for firebombing 'the Paris of the Elbe.' It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe." The implication here (the sub-text if you will) is that if it had served a "military purpose," burning the children of Dresden would have been (morally) justified. Or if the bombing had brought the war "closer to an end" it would have been morally justified to burn the children. Or if the bombing had assisted in the "post-war reconstruction" of Europe, burning the children would have been morally justified. I do not see how you can protest that such implications cannot be taken from the words you wrote.

Again: who started WWII? The historians can look into it for the next thousand years but I do not believe they will find that the children of Dresden started it. This is so simple that you appear to consider it "philosophical." It isn't.

It is claimed, but cannot be demonstrated, that the Germans burned folk alive at Auschwitz and

we have heard for sixty years that they were wrong to do that. I agree—if they did do it, it was morally unjustifiable. At the same time we know for a fact that Americans intentionally burned alive hundreds of thousands of Japanese and German civilians, including tens of thousands of German and Japanese children. No one even tries to claim that Americans are innocent of the charge. Yet we judge Germans by one moral standard and ourselves by another. As I think you do. It runs all through your "sub-text."

CLARKE: I will not discuss the deliberate mass murder of Jews and other civilians by the Nazis or your incessant and strange attempts to deny these horrors, Mr. Smith. Neither matter is the topic of this page. "I am saying that I cannot morally justify burning the children. You appear to say that under a number of differing conditions you very well can." Your second sentence is a stupid lie, repeated now many times. Hitler also told outrageous lies, repeatedly. They were not stupid lies, however.

SMITH: One difference between us is that I am saying that the use of WMD (gas chambers) by the Germans to intentionally kill masses of civilians remains to be demonstrated to be true. While the use of WMD (great fleets of heavy bombers and nuclear bombs) by the Americans to intentionally kill masses of civilians is obviously true in the eyes of the whole world. In America the professorial class supports your position that the

German WMD question should not be addressed in a public forum. I did address this issue in the talk I gave in Tehran December last. It's titled "The Irrational Language of the American Professorial Class with Regard to the Holocaust Question." You can find it here: <http://www.codoh.com/newsite/index2.html>

The American professorial class, as a class, also has rather a hands-off policy in publicly recognizing the fact that it is American State policy to intentionally kill civilians by the hundreds of thousands, and to burn their children, if it can be argued that it is for a "greater good." And it always can be. No exceptions.

This is why Saddam quickly became "another Hitler." Being another "Hitler" (with WMD of course) there was no problem for the U.S. Congress to back the present U.S. administration in its vicious attack on Iraq where it was understood, certainly by the U.S. military, that for every Iraqi military killed there would be, as a "rule of thumb," five, ten, and perhaps more Iraqi civilians killed. Which is what has happened—in spades.

This was not much of a problem for Americans. It's part of our tradition. A tradition forwarded, among other traditions, by our refusal to have an open debate on the German WMD question, or the other side of the coin, an open debate on the American WMD question. The problem here for the professors is that it might turn out that while the Americans have used WMD, the Germans did not, just as the Iraqis did not.

And I am not going to argue that Hitler "did not lie." For that matter I will not argue that Roosevelt did not lie, or that Johnson did not lie, or that Bush did not lie, or that Cheney did not lie, or that the U.S. Congress is not full of folk who have lied and supported

the lies of their "leaders" for decades, if not a couple centuries.

CLARKE: You are right. I am avoiding a discussion of Holocaust denial. I am also avoiding discussing how the moon landings were faked, how Saddam personally dynamited the World Trade Center on 9-11-01, how Magellan really fell off the edge of the flat earth, and what Elvis told me when we cruised around in his flying saucer last week.

SMITH: You have run into a taboo here that you may feel is too dangerous to address, particularly if you identify with those folk who are professors. The risk you face may be that you will be shown to be wrong about this or that (the horror of it, eh?), or that it may affect your career, or your income, or (particularly) your social life, all three of which typically present a very difficult conundrum for the professorially inclined personality. With the professorial class, when has it ever been any different?

We do not have to be trained academics to find burning children for a "greater good" repugnant. My father had to quit school when he was thirteen to work in the coal mines in Johnstown PA. Later, when it came to war and peace, he was obligated as a citizen to have a moral sense of what was right and what was wrong. My father-in-law was born in a slum in Mexico City and had to leave school when he was eleven years old to work as a tile-setter's helper. Nevertheless, as a citizen, he is still expected to be able, with his vote, to help guide his nation on a fair and righteous path.

Refusing to have a public discourse on Germans using WMD for mass murder is the foundation in America for having no public discourse on Americans using WMD for mass murder. I would want to encourage our professorial class, as a class, to encourage an open debate on the gas chamber

question and to stop discouraging that debate. How did those folk ever come to the conclusion, in the first place, that "truth" is to be protected via taboo and prison? Ordinary folk certainly do not forward that proposition, or encourage others to forward it in their name. Ordinary folk, as we used to say, believe we should "let it all hang out."

CLARKE: "An open debate on the gas chamber question" is NOT the issue of this page. You've gone off-topic again, Smith, to mount your own weird soap box. Go have a margarita, and leave history to those (of any real or imagined "class") who know something about it, and about how to be relevant without constantly trying to change the subject.

SMITH: You began this thread by commenting on how you might morally justify burning the children in Dresden. Did either Barnouw or Friedrich speculate seriously, or speculate at all, on how burning German children might be morally justified, or did you go "off-topic" here with your first observation?

Why don't you simply address the two issues that you (not me) introduced? Tell us how many ways you can morally justify burning German children? And then tell us why you believe it is "relevant" to reference German extermination camps but "irrelevant" to address German WMD that were used to carry out "exterminations" in the extermination camps?

CLARKE: Your apparently incurable penchant for fibbing is tying you up in confused mental knots, Mr. Smith. I most obviously did NOT "begin this thread" by commenting on how to "morally justify burning the children in Dresden."

As any even drunk-on-maragaritas idiot can see, YOU started the thread, not me. And I started the WHOLE PAGE (e.g. the first thread, not this one) by saying:

"There cannot be any justification whatever for firebombing 'the Paris of the Elbe.'" What part of "cannot be any justification whatever" is your neo-Nazi-fool-warped brain unable to process?

SMITH: You did use the phrase: "There cannot be any justification whatever for firebombing 'the Paris of the Elbe.'" I never questioned that sentence. This whole thread (excuse me, PAGE) has been an exercise in trying to find a way to address your second sentence. "It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe." Your language here is indisputably clear. If the bombing had served a military purpose, if it had brought the war closer to an end, or if it had contributed to the post-war reconstruction of Europe, you infer that burning the children of Dresden would have been morally justified. From the beginning to what I suppose is just about the end, you have refused to address your own language here.

I have thought you were an independent intellectual with a deep interest in history, but I am coming around to the idea that you might well be an actual academic. You use the vocabulary professors routinely employ when they find themselves in the room with someone who questions what they believe about the German WMD, even if that is not the original subject of conversation. Here you have observed that I am "lame" and "deceitful," a "pathological liar," an "idiotic blusterer," and the bearer of "twisted Nazi fantasies" and "anti-Semitic obsessions." This is not original with you, of course. Google "The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question" on www.codoh.com.

Address what you have written here about burning the children of

Dresden: "It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe." For myself, this whole page is about this one sentence of yours.

Why not address it? What's the problem?

CLARKE: The "problem", e.g. your problem, is that I do not share your obsessions and am unwilling to tolerate your obfuscations. No one HNN page can possibly be "about" any one sentence of any one commenter.

My point, which you fail to comprehend (or ignore because it doesn't fit your prefabricated and bogus campaign for a "debate"), was that the review focused on Allied misdeeds in World War II in a vacuum. As though nothing the Nazis had done might provide some explanation for the brutality of the US and UK response. I am not aware of any even ex-post facto hypothetical scenario, and you have not tried to develop one either, under which firebombing a cultural treasure such as Dresden and slaughtering thousands of civilians could have been "morally justified."

The "second sentence" of my first comment here, which has taken so much your precious time away from sun, surf, and fish tacos, was a preemption against the lunatic fringe opposite yours, e.g. instead of Holocaust denial, Holocaust *über Alles*. I addressed those (here absent) cranks, by rejecting up-front some of the usual sorts of rationalizations for the Dresden torching.

The first sentence—about no justification—which you have finally stopped pretending I didn't write, was in order to preempt Holocaust denial nuts. THAT preemption failed, in the limited sense of not stopping a torrent of deception and verbal trickery from that fringe of *luna*.

There is, in reality, no basis for a "moral" debate here. We both agree that the firebombing of Dresden in World War II was morally wrong.

Your holier than thou "moral" posturing is complete bunk anyway, since no one trying to make a career out of pretending the Nazis did not deliberately kill millions of Jews, gives a hoot about basic morality, but THAT—despite your tenacious obsession at shoving this irrelevancy down my throat with any manner of falsehoods—is a matter for ANOTHER place and time. The issue here is Friedrich's book and Barnouw's review.

SMITH: You wrote "It ... [burning the children of Dresden—you phrased it differently] ... served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe." Your sentence caught my attention because in it you suggest very clearly that if any of the three criteria you mention had been achieved, then burning the children of Dresden might very well have been morally justified. I thought it a commonplace thing to be said, but one with a murderous sub-text. I thought I would bring it to your attention.

And now you appear to believe that the deliberate killing of Jewish civilians by Nazis morally justifies the deliberate killing of German civilians by Republicans and Democrats. If you are not suggesting that, what are you suggesting? I would argue that Germans are fully human in the same way that Jews are fully human. And that Nazis as a matter of fact were fully human in the exact way as were the Democrats and Republicans who buried them. This is what we might want to refer to in this exchange as viewing the issue from a perspective, as you have it, of "basic morality." But

then I suppose you will now look around for some “other” morality that is not quite so “basic.”

You write: “The issue here is Friedrich's book and Barnouw's review.” That was the original issue, the one you first addressed. You began it well enough with your first sentence, but lost track of your basic morality by the second. It was that second sentence with its murderous sub-text that caught my attention.

CLARKE: I expected your Holocaust denial nuttiness. Normally I am not so blunt off the bat as I was on this page. I was polite and sympathetic when you first crashed the HNN party a year or two ago. Even wasted an hour or two on your bizarre website. But then I saw what you were really up to. Not enjoying Baja the way you should be. Rejoicing in your ignorance of history. Wasting your life. To correct just one of your latest lies: As should be evidenced by the time I have spent on this page, with you chasing your tail, I DO support open debates with Holocaust Hoax Neo-Nazis, global warming obfuscators, “creation scientists,” and Elvis channelers.

SMITH: I find that you are especially taken with my Baja experience, of which I believe I have published only one story online. You have referred to it more than once here. I have always taken it to be part of my discipline as a (failed) literary writer to address the weaknesses in my character. I've been working at it for years and remain far from finished. This one Baja story that is online deals in significant part with how I sometimes, oftentimes perhaps, forget to zip up my fly and my wife has to call it to my attention, particularly when we are out on the town. You appear to especially like this story. I will not speculate.

It occurs to me only in this moment that my inclination to work

with the weaknesses of my own character is directly related, is the root if you will, of my inclination to work with the weaknesses of American character rather than the weaknesses of the character of the others. I have never made this connection before. Peter, I have you to thank for this little insight. Thank you.

You write: “To correct just one of your latest lies: As should be evidenced by the time I have spent on this page, with you chasing your tail, I DO support open debates with Holocaust Hoax Neo-Nazis ...”

Re the Nazi bit: I find that Nazis have been demonized. They carried out a lot of brutal and stupid campaigns against others, but the primary charge against the Nazis is that they used WMD to murder innocent, unarmed civilians. Can we agree on this? Let's go step by step and not get excited. The Nazi administration used WMD to kill innocent, unarmed civilians—that's the charge. Therefore, Nazis were uniquely monstrous. I don't believe it. That doesn't mean it is not true. But the Nazi WMD is a taboo subject in the American university. You support, or accept, the taboo, and think those who want to break the taboo are lunatics.

My view, as an American focusing on the weakness in the character of American culture, not culture of the “other,” note that it is common knowledge that the Americans used WMD (fleets of heavy bombers and nuclear warheads) to intentionally kill (murder?) innocent, unarmed civilians—as in Dresden. The question that we do not want to face in America, though we talk about “Nazis” endlessly (as you appear to), is this: What crimes against humanity did Nazis carry out during WWII that Democrats and Republicans did not carry out?

These two paragraphs are intimately related to your first post

on this page: “There cannot be any justification whatever for fire-bombing ‘the Paris of the Elbe.’ It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe.” Do you not see what your second sentence implies, how it undermines your first? If it were only you, it wouldn't matter. But the moral justification for Americans burning, and causing children to be burned, all over the world is that Germans used WMD to kill innocent, unarmed civilians during WWII. I think you are trying to dodge the bullet here. It's your right, of course.

SMITH (After no response from Clarke): Dagmar Barnouw wrote (in her stunning review of an apparently stunning book): “Friedrich's documentary narrative of Allied total air war, the power of the evidence he compiled, has caused German, British and American critics to brand his book as ‘revisionist.’ But these critics have also been notoriously unwilling to question the official narrative of W.W.II; it has been much safer for them to embrace in remembrance the general unchanging Goodness of victory than to consider the terrifying details of defeat.”

Simply put, and on the mark.

I have refrained from using her review of this horrific accounting here because there is so much in it that can be used to address how burning the children can or cannot be morally justified that we would need hundreds of posts to get through it. I addressed one sentence—one sentence—in your brief criticism of her review, and after an exchange of thousands of words I am unable to draw out a focused response from you on that one sentence. You will not take responsibility for it. I can only imagine what it would be like to try

to address the contents of Barnouw's entire review here in a cultural milieu driven by a professorial class that is unwilling to take responsibility for an open debate on morally justifying the mass murder of children using WMD, which necessarily would involve a full, free, and open examination of all the WMD used [by all], or allegedly used, in the mass murders.

For six decades Americans, encouraged by the American professorial class (as a class), have morally condemned the use of WMD by Nazis to murder Jewish children, at the same time morally justifying the use of WMD by Americans to murder German children. The American professorial class routinely argues, by how it encourages intellectual freedom here, but will not tolerate debate there, that it is worse to murder

Jewish children than it is to murder German children. They appear to have convinced themselves, for what I suppose are both personal and professional reasons, that Jewish children are to be considered more fully human than German children. Many appear to believe they are on the side of God here. I rather think they are on the side of a bottomless vulgarity.

CLARKE: (No further response. The exchange has ended.)

NEWSDESK UPDATE

ROBERT FAURISSON

On 26 April the EJP (European Jewish Press) reported that a controversial three-day academic seminar discussing the legitimacy of denying the Holocaust had been strongly criticized by the Union of Italian Jewish Communities (UCEI). Held on April 17-19 at the University of Teramo in central Italy, the event gathered historians, journalists, lawyers and writers to analyze Holocaust denial. A UCEI press release slammed the conference, entitled, oddly, "The gag history."

Professor Claudio Moffa, a speaker at the seminar, responded by condemning the "media's slander, the economical damage, the judicial persecution and the professional ostracism imposed on those historians who are considered to be negationist [revisionist]".

Speakers included Robert Faurisson, who gave his contributions to the seminar via a video conference as he has been denied entry into Italy because of his negationist views.

According to UCEI's president, Renzo Gattegna, "what has really surprised us is the fact that accredited historians who may have historical views and analyses we do not share, but who we know have nothing to do with negationist lies decided to take part in this initiative ..."

Interesting. Accredited historians who are not revisionists agree to participate in an event in which Faurisson publicly contributed. How often has this happened over the last thirty years?

The second week in May I received a note from Robert:

"Dear Bradley: On May 18 I am supposed to deliver a speech in an Italian university (Teramo on the Adriatic Coast). The professor who invited me is Claudio Moffa. Of course the University President said that he will forbid it taking place. Jewish organizations, professors, lawyers, and many other people are protesting against my being invited by Moffa. Many people are also on the side of Moffa. It seems the situation will be dangerous but I have decided to go."

Of course, Faurisson will always "decide to go."

In the event, Faurisson was prevented from holding his talk at the law faculty at Teramo University. He had been invited by Claudio Moffa, a professor of Asian and African history and director of a master's program in Middle East studies. Moffa cited academic freedom in defending the invitation. The university first ordered him to

withdraw the invitation because Faurisson's credentials were academically illegitimate.

Later, as protests mounted over the planned speech, the rector decided to close the building for the day because of rising tensions over Faurisson's presence. The decision to close the building was taken "following repeated warning signals from students, teachers and national and international opinion concerning the lecture scheduled by Professor Robert Faurisson," said a statement by the rector, Mauro Mattioli. "The climate of tension could have presented a risk to the safety of students, teachers and administrative staff."

It was reported by the university public relations office that Faurisson had attempted to hold a press conference in a hotel in town but this was cancelled too, so he addressed journalists in a public square. Meanwhile, it appears there was a brief altercation between Faurisson and a group from Rome say-

ing they belonged to families killed in the Holocaust.

On 18 May John Hooper of *The Guardian* wrote a short piece on this affair titled "A Step Too Far?," and asking: "Should Holocaust deniers be prevented from airing their views? And, if so, how far is it right to go in stopping them? The questions arise because of what happened over here on Thursday night in the central Italian university city of Teramo ... [I]t is also worth noting that the rector had been given a clear indication by Italy's centre-left government of what was expected of him. In a letter quoted by *La Repubblica*, the higher education minister, Fabio Mussi, said "inviting to an Italian campus a figure ... who denies the gravity of the Shoah has no academic merit, but merely bears witness to a mediocre provocation".

Hooper ends his piece with:

"For professor Moffa, on the other hand, it is a question of academic and intellectual freedom. His website vaunts a declaration of support for his initiative, signed by more than 20 other Italian academics. The professor claims that he is not himself a Holocaust denier. But his most recent relevant posting to the site is entitled 'Why Faurisson and the "deniers" convince me more and more'.

"Picking up on the prison sentence given to David Irving and the

various penalties inflicted on his guest, he poses the following question: 'Why is ... judicial harassment that smacks of manic obsession necessary if the arguments of Faurisson and Co are indeed "unfounded"?'

"Answers anyone?"

John Hooper has a couple dozen articles posted on his Webpage, including this one on the most recent Faurisson affair, "A Step Too Far?" Readers can respond and comment on each article. Responses average from zero to 15 or 20 per each article. As of this writing there have been 235 responses to "A Step Too Far?" That's "so far."

Largely negative. You know the arguments. Among those who responded was our own Rodrigo Mendoza. Twice. Here is his first published response.

Rodrigo Mendoza, 20 May:

On the question of whether "Holocaust denial is hate speech" consider this... Is the Holocaust story itself not "hate speech"? Is it not hate against the Germans for the charge of having exterminated six million Jews? Consider the crucifixion of Christ. Mel Gibson's largely Biblical film "The Passion" was charged with being "hate speech" because it left some with the belief that he was accusing the Jews of responsibility for Christ's execution. Here the charge (whether made by Gibson or others) is considered hateful. How-

ever, denial of the charge is considered legitimate.

No one calls Jewish denial of the plot to execute Jesus "hate speech." So the accusation -- you killed him! is what is considered hateful and not "no we didn't." Jump to the Holocaust. The charge against a people of having committed horrific crimes including making soap out of cadavers, lampshades, handbags, and generally murdering people through various means of different types of poison gas and bullets is protected by law.

Don't the Germans have a right to examine the accuracy of these charges? At one time it was claimed that 2 million people were killed at the Concentration Camp Majdanek. Today, the officials at Majdanek say the number was around 78,000. Check it out at the official Majdanek or Auschwitz Websites. Still a crime? Sure! But one worthy of investigation. Why should a publisher of a detailed analysis of Majdanek (Germar Rudolf) be languishing in a German prison?"

Members of the CODOH Forum are now posting revisionist arguments on the Webpage of a leading British newspaper, while History News Network out of James Mason University is publishing, and even featuring, revisionist challenge to the German WMD story. It's all good.

DAVID IRVING

Irving was no sooner out of prison in Austria than he was back on the continent creating press. Most recently (18 May) he was thrown out of an international book fair in Warsaw where he was displaying and selling his books published by his own Focal Point publishing company.

Exhibition chief Grzegorz Guzowski, head of the Ars Polona

company, ordered the immediate closure of David Irving's stand, Focal Point Publications, on the third day of the Warsaw Book Fair, and the cancellation of his planned lecture on the political problems of writing modern history (is this an irony or what?) in the Mickiewicz Hall of the Soviet-era Palace of Culture that evening.

The Focal Point stand was a popular draw for two days with

many visitors from Eastern European countries. During this final morning at the stand Irving had already recorded four television interviews with Polish news corporations. He signed several publishing deals with eastern European publishers, including one with a Danzig-based Polish publisher, for his explosive memoirs and for the Heinrich Himmler biography on which he is working.

Intervening in a television interview being given by Mr. Guzowski in front of the stand, as security officials hurried to pack up its contents, Mr. Irving said, "It is ironic that Poland, whose freedom Britain has twice fought to preserve, is now surrendering to such outside bodies once again."

Irving planed to remain in the country for a few more days to visit Auschwitz and other Nazi concentration camps in Poland. In fact, on his Webpage, he has already uploaded new photos of himself visiting "The Wolf's Lair," Hitler's bunker, Goering's bunker, and Himmler's headquarters—all in "northern Poland." David Irving—there is no one like him.

SIEGFRIED VERBEKE

I first heard that Siegfried Verbeke was out of prison via an email distributed by Fredrick Toben at the Adelaide Institute. I contacted Siegfried and quickly got a brief response.

It is true, he is out of prison after fifteen months, if I understand his English correctly. Five months in a Belgium prison, and ten in prison in Heidelberg, Germany. Meanwhile, there are still two charges coming up in Germany for, as Irving has it, having an opinion on history. They may surface by the end of the year. Siegfried writes that "the challenge goes on." He writes of needing a couple months to recover and solve the family and financial problems caused by his imprisonment.

"After this experience I feel very sorry for Germar and Ernst. Prison is awful in general, but is worse in Germany."

THE LAST WORD

I am being encouraged to develop a page on MySpace, the Internet site with the largest audi-

ence in the world, some say 200-million accounts and growing by a quarter-million per day.

MySpace started out being a place for kids to hook up with one another, but quickly developed into a site for everyone to promote his business or himself. Earlier this year it was sold by its young founder to Google for 640 million dollars. It was beyond me, the success of the site, and then the vast amount of money suddenly involved. When I was in Los Angeles last week where I was given an introductory tutorial on how MySpace works and I see that I should be there.

The important thing to recognize about MySpace is the obvious fact that it is "media." Internet media. Media—the cultural heart of America, or where American culture reveals what is in its heart. For better or for worse. Media is where America "universalizes" itself, or most of itself. Those elements in American culture that the culture does not want to universalize are "universalized" by media that is elsewhere—in Iran for example, or Venezuela, or half a hundred other media centers around the world.

A couple weeks ago when I was still working on the HNN page with Peter K. Clarke (Internet "media"), he wrote that he wanted to talk about history while I wanted to involve him in a "moral" debate. He was right. How can the two be separated? More than that, why should we make any effort—ever—to keep them apart?

The weakness of "media" is that it cannot deal well with "fact" because there is, literally, no end to the accumulation of fact. We have to decide, oftentimes very subjectively, who is more or less right, and who is relatively good. Therein lays one of the strengths of media. Media reveals personality, thus human relationship, in a way that fact cannot. Being in relationship with personality allows us to make a sub-

jective decision about the value of what the other is telling us. We don't want to ignore fact, but we do not want to ignore the "feeling," the true reaction, we have to the one who is expounding fact.

This is the notion that Arthur Butz touched on here last month with his review of "Grandma's Ashes." He suggested that theater (media) might sometimes be a better vehicle for reaching the public with revisionist arguments than "formal historical analyses."

I could go on about this, but here we are. The end.

Bradley

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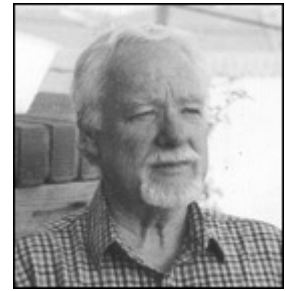
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SMITH'S REPORT

On the Holocaust Controversy

No. 140 www.Codoh.com July 2007



Challenging the Holocaust Taboo Since 1990

VICTORY IN BAJA!

A Revisionist Dream Come True

An amazing and unprecedented step forward
for the Holocaust revisionist movement.

Two months ago, if you had told me that I'd be premiering a film at a major, mainstream film festival, I'd have said you were crazy. And if you told me that the film I'd be premiering would be a solidly revisionist movie in which people like Germar Rudolf and Ernst Zundel boldly present revisionist ideas and criticism of the Holocaust lobby, I'd have said you were ready for the funny farm. And if you told me I'd be hobnobbing with Oscar-nominated actors and international superstars, and that my revisionist film would receive thunderous applause and a wildly positive audience reaction, I'd have called the funny farm myself.

Yet everything I've described above is exactly what happened to me June 7, 8, and 9, at the "Corto Creativo" film festival in Baja California.

There is no way to express the importance of what happened at that festival, both in terms of barriers of the past being broken and in terms of trails of the future being blazed. The Holocaust revisionist movement has taken a lot of hits recently, with some of our most important spokespeople being imprisoned, and many of us living in countries where we are afraid to speak up for fear of violence or government prosecution.

What happened in Baja, those three incredible days in June, is

enough not only to revitalize a fatigued, persecuted revisionist community, but also to take Holocaust revisionism to new heights that were previously undreamed of.

"Corto Creativo" is an annual film festival sponsored by the Universidad de las Californias (UDC), in Baja. The festival director is Jorge Camarillo. Jorge is a friend of mine, and he's the one who arranged for me to be invited.

Jorge Camarillo is a professor of journalism and television production at the UDC, and the coordinator of the B.A. program in Communication at UDC. He's also the vice-president of the Binational Association of Schools of Communication of the Californias (BINA-

COM), an educational association that brings together communication educators and students from the San Diego and Baja areas. BINACOM member schools include the Autonomous University of Baja California, the University of the Californias, Tijuana, Grossmont College, Southwestern College, San Diego City College, San Diego State University, the University of California, San Diego, the University of San Diego, and the University of Sonora.

BINACOM lends its support to the Corto Creativo festival, and its president addresses the festival,

Continued on page 13

LETTERS

JOHN ZIMMERMAN

Bradley, you are wasting your time jousting with an academic nut bag like Clarke. Professor Clarke has three problems: explicit dishonesty, the standard academic need to prostitute his public stance for job security, and a light knowledge of history.

If he admits the obvious Jewish fraud connected with the Holocaust his job is gone and yard mowing and delivering pizza won't pay like hate propaganda at Brainwash University. Exposing the Jewish Holocaust fraud could well save the world from WWII—and maybe 200 million lost lives. It is the job Christians should be doing but are not.

I understand the impatience you might feel with Clarke. What I have in mind in jousting with these folk every once in a while is not to reach the particular guy I'm talking to, but the circle in which he moves on a Website created "by historians for historians." It's a page for academics, and students who are interested in academic work, particularly history. Who knows how many students, particularly, read the exchange? A hundred? A thousand? Five thousand? No way to know. But it is still there, the whole exchange. As you implicitly suggest, Peter K. Clarke is the least important of the lot.

L. A. ROLLINS

On Memorial Day night, listening to talk radio, I heard an old woman bragging about her father, a World War II hero who liberated people at Mauthausen and Gusen. Indeed, according to her, he pulled people out of the ovens who were still alive! The host was Bernie Ward, a "progressive" on KGO,

San Francisco, who denied the necessity of every war *after* World War II., but doesn't criticize the Good War. He ended up telling the old woman, "Thank God for your father."

Do you remember how, during the Vietnam War, it was claimed by some that if we didn't stop "them" over there, we'd have to stop "them" over here? As I recall when I was living in Los Angeles, "Long Beach" was specified as where we'd have to stop "them" over here.

I was reminded of this last week when I read about a speech by G.W. Bush in which he asserted that a difference between the Vietnam War and his Iraq war is that, during the Vietnam War, the enemy did not have the intent or capability of attacking over here.

I was boy in Los Angeles at this time. I still remember some talk of a possible Japanese invasion. I used to play "soldiers" on the floor with decks of cards representing the Japanese and American armies. I worked out how the invasion might happen, how it might be repulsed. 1942. I was twelve years old. In 1943 I bought a horse and after that I paid less attention to the Japanese.

JOE OROLIN

Re your father having worked in the mines as a child: my own father was a coal miner near Saltsburg in Indiana County, PA. My two heroes are John L Lewis and Charles A. Lindberg. John L. Lewis called a coal miner's strike. Roosevelt didn't like it. I told guys in my gun crew I'd rather be in a fox hole than in a mine.

Please send me 10 copies of issue 139 of Smith's Report on the Holocaust Controversy. Indeed a "fire cracker" issue with a few sticks of dynamite thrown in.

JOHN WEIR

I found your exchange with Peter Clarke a wonder. It seems to me you have a point in the implications of his second sentence: The fire-bombing of Dresden was not justified, but it could have been. One of his responses indicated he is not a very good communicator. He had actually meant to preempt those who would argue it was justified by nullifying their typical arguments. Nevertheless, I agree that he did a poor job of it.

Rather than writing there was no justification, even if one or more of these things were true, he implied the common arguments justifying the bombing were false. Simply clarifying this point was all he had to do.

As a side note, I think David Irving argues that Dresden was bombed as demonstration of solidarity with the Soviets, who didn't appreciate this destructive display of affection. This, of course, is no justification either. Instead, it is a politically embarrassing miscalculation.

A more telling indication of Mr. Clarke's mindset is his second reply:

The greater context of the war had to be considered before criticizing Allied atrocities. For him the main consideration when dealing with the American and British wanton destruction of European cities is who started it. This man is puerile. He argues that war should be examined like a schoolyard fistfight: Hitler started it, therefore anything else that was done by his enemies has to be considered in that context.

In his mind, Hitler and the Germans have to take the blame for the decimation of one of Europe's most beautiful cities because they gave the Allies the opportunity to destroy it by at-

tacking Poland with Stalin four and a half years earlier. Dresden was terrible, but they asked for it. In short, the bombing of

Dresden can't be justified, but there is really no need to justify it since the Germans have to take responsibility for it due to

the context of their initiation of the war. That is his argument - as pathetic as it may seem. And he calls you crazy.

The Bad Arolsen "International Tracing Service"

Will it Open, Reopen, or Remain Closed to Prying Eyes?

Arthur R. Butz

The town of Bad Arolsen in Germany quarters the "International Tracing Service", which has long possessed the surviving records of people interned in German camps during the war. The ITS is under the administration of the International Committee of the Red Cross, largely funded by the Bundesrepublik, and under the general supervision of an eleven member committee of nations.

For the past year or so we have been reading stories of the "opening" of these archives as soon as the consent of all eleven member nations can be obtained. The documents would be scanned and transported in electronic form to several destinations, among them the United States Holocaust Memorial Museum in Washington, DC.

A story in the Jewish weekly newspaper *Forward* of May 25 is typical. According to this story

"Since the Bad Arolsen achieves became a repository for the millions of Nazi documents found by the Allies, the files have been available only to survivors who make personalized requests. . . . The new agreement throws open the archives for public searches by historians and survivors, though the agreement comes with numerous restrictions.

". . . . in the United States a government entity like the museum cannot release documents about living people The director of the Bad Arolsen archives, Reto Meister, told the *Forward* that documents created in the past 25 years cannot be released at all [and] that the countries agreed not to 'expose personal data for public curiosity.'"

I have been reading the essence of the foregoing for the past year

and wrote several letters to newspapers in order to try to correct the record. None were published. The last of these letters went to the *Washington Post* on March 8:

[Begin letter:]

"I have been surprised to read the many reports, most recently here (6 March), that the archive of the International Tracing Service at Arolsen, consisting of dossiers on former concentration camp inmates, 'has yet to be opened to scholars or anyone else,' but may soon be made available to researchers for the first time.

"In August 1977 I visited the center and I was allowed to examine the files of several specific people, including Walter Rosenberg, who is supposed to have become Rudolf Vrba, who died a year ago.

"I was not permitted to photocopy these files, but I was allowed to take notes on their contents. I

was allowed to photocopy the Gestapo telegram of 8 April 1944, reporting Rosenberg's escape from Auschwitz the day before.

"Perhaps a couple years later I directed a lawyer to this archive but he later reported back to me that they had clammed up for reasons I have been reading lately.

"In addition Jozef Garlinski, in his book *Fighting Auschwitz*, first published in Polish in 1974, acknowledged the access the ITS granted him while he was writing his book.

"As far as I know, the Arolsen archive was open to researchers at least until 1977, and personal records have been available to former internees and relatives all along.

"Arthur R. Butz,
Evanston, Illinois"

[End letter.]

While examining those records I noted that a Certificate of Incar-

ceration (a document former internees apply for when pursuing compensation from Germany), number 83188, had been issued on 4 April 1958 to "Walter oder Rudolf Dr. Ing. Rosenberg oder Vrba". Oddly, in contrast to other cases I examined, I saw no communication there from Rosenberg, Vrba, or a lawyer representing either.

The 1958 date would correct my speculation, in *The Hoax of the Twentieth Century*, that 1960 appeared to be the date of Vrba's first appearance, in any sort of historical record, as an alleged or implied author of the "WRB report", also called the "Auschwitz Protocol".

I was allowed to see and note a significant amount of personal information about the people I looked up. In the typical case, a record would give a postwar address for either the internee or his lawyer.

The rule against opening the files of living persons seems to be a

US rule only, and obviously didn't apply to me or Garlinski in Bad Arolsen. Moreover, the concentration camp records are now at least 62 years old so the number of living internees will diminish in the following years. There is, however, a danger that the USHMM will demand proof of death before a personal record will be released. Since the internees scattered to many countries after the war such proof may be difficult to find for an investigator not related to an internee. Moreover, relatives who are trying to determine the fate of an internee may find themselves in a Catch-22: if they can prove the relative is dead then they may not need to consult the archive!

There are additional grounds to worry. The Forward story reports that Meister "did say that in his own offices, his staff is already concerned about protecting the material from Holocaust revisionists."

Meister went on to cite a common way in which revisionists have indeed misinterpreted the Arolsen data, though I believe the resulting misrepresentation was unintentional. From the beginning the legend has asserted that no written records were made of the "exterminated" Jews. The Arolsen records are consistent with that claim. The numbers of recorded deaths in camps are indeed much lower than the total deaths the legend would have us believe. However Arolsen never said that the recorded deaths were exhaustive. Only we revisionists say approximately that.

Though the specific fear Meister expressed was legitimate, his wish is in "protecting the material from Holocaust revisionists", not from distorters of the data, which need not come only from the revisionist side.

I am, therefore, worried that for revisionists there will be little "opening" of the archives.

IRAN: A ZERO DEGREE TURN

"A Zero Degree Turn" is a 22-part television series airing weekly in prime time for its Iranian audience. It addresses the Nazi-Jewish issue from an unusual perspective. The complex, richly produced film tells the story of a young Iranian man who goes to Paris to study at university before the war. He befriends a young Jewish woman who fears the growing strength of the Nazis in Germany. The film was shot in Tehran, Budapest and Paris, and includes dozens of actors, some of whose voices are dubbed in Persian.

The series mentions anti-Semitism. In one instance a German student says the war was being

forced on Germany, and adds that Jews are the victims because "it is clear that the Jews have been in positions of economic power for the past 20 years."

The producers appear to emphasize that the emigration of European Jewry to Israel stemmed from the Nazis, Europeans, and certain Jews. Not from Palestinians or other Arabs or Muslims. A rabbi in the film rejects the call to emigrate to Palestine: "External pressures are trying to settle the Jews and the Muslims together, and it is impossible. The Jewish fate has always been complicated and difficult. The solution is not emigration to Arab

countries, where there are Arab citizens."

It has been observed that it may be that the makers of the series wish to relay a message that Iran has traditionally treated Jews well, as opposed to the racism and persecution they encountered in Europe. They also want to emphasize the claim that Iran is the cradle of civilization because ancient Persia and its philosophy predate Greek philosophy.

Three thousand years of Persian civilization, yet the traffic in Tehran is worse than that in Tijuana, where civilization is only just arriving.

Auschwitz in the Shadow of the Cross

J. P. Bellinger



A rather remarkable international incident occurred in 1984 which would draw into question the entire issue of Auschwitz and victimization as the attention of the world became riveted on Poland, when a group of Carmelite nuns announced their decision to construct a convent on the grounds of the former concentration camp. The area chosen for the convent was located adjacent to the former site of Auschwitz I, where many Poles and Russians had been incarcerated and perished in prodigious numbers. When the nuns announced their intention to offer prayers and penance on behalf of the dead Jewish organizations voiced their disapproval by launching an international protest.

Media accounts alleged that the building chosen to serve as the site of the convent, the Theatergebäude [old theater building] located in Auschwitz I, had once been used to store not only the belongings of those who were gassed but also to stockpile canisters of Zyklon B, the fumigant alleged to have been used as a homicidal agent in Birkenau, some 4 miles distant. According to Polish historian Wladyslaw Bartoszewski, these accusations were completely unfounded. Additionally, commentators complained that Polish authorities and the Church had not consulted with the Jewish community before embarking upon plans to construct a convent on the site. However, it was never satisfactorily explained as to why they should, any more than Jewish authorities would agree to consult with the Church if they planned to erect a small memorial temple on the site of Birkenau. Nevertheless, the decision to construct a convent along the perimeter of Auschwitz

prompted Edgar Bronfman, the president of the World Jewish Congress, to visit Poland's Minister for religious affairs in December, 1985.

The intentions of the beleaguered nuns were noble and justified, but Jews took umbrage over what they considered to be trespassing on their privileged territory, regardless of the fact that the convent was located on the grounds of Auschwitz I and not Birkenau, the latter serving as that part of the camp where Jews and gypsies had been primarily incarcerated.

Bronfman's visit preceded the so-called Geneva agreement, when Church authorities knuckled under to Jewish demands to relocate the convent. During the course of this conference, Theo Klein, president of the council of Jews in France, ominously declared to the arriving Catholic delegation that only two options were open to them: "to support the Carmelites or continue the dialogue with the Jews." "Dialogue' in this instance meaning full

acquiescence to unilateral Jewish demands.

Under intense pressure from the World Jewish Congress and the media, the Catholic delegation acquiesced to Jewish demands and agreed to relocate the convent. However, due to financial and other constraints, the convent remained where it was for another two years. During the course of a visit to the Auschwitz Museum by noted Jewish activist, Serge Klarsfeld, on 23 March, 1988, he noted with unconcealed irritation that the convent had still not been vacated. The trip had been sponsored by the ubiquitous World Jewish Congress, and Klarsfeld had been accompanied by 140 schoolchildren. It was later claimed that the ostensible reason for the visit was educational in nature, but at the same time a delegation requested an audience with the Mother Superior's deputy, inquiring why the convent had not been relocated.

After she informed the delegates that she had not been informed of

any intentions to relocate the convent any time soon, Jewish tempers flared.

In late December, 1988, Jewish officials convened in Paris to discuss the Church's perceived reluctance to relocate the convent. Rabbi Wolfe Kelman, chairman of the American branch of the World Jewish Congress, complained that the failure constituted a serious breach of the Geneva agreement, while Rabbi Zvi Zakheim, representing the Orthodox Jewish faction of the World Jewish Congress, shouted irritably, "I told you not to run to the goyim." [1]

The President of the World Jewish Congress, Edgar Bronfman, complained that "it is not only a matter of the Auschwitz convent, but the broader implications of historical revisionism in which the uniqueness of the Holocaust and the murder of the Jewish people is being suppressed." [2]

Referring to the Polish episcopate as 'anti-Semitic,' Dr. Gerhard Riegner, a representative of the World Jewish Congress, threatened to suspend all dialogue between world Jewry and the Vatican until such time as the nuns were removed from the convent.

Tensions continued to escalate between the World Jewish Congress and Catholic officials, whom the Jews accused of dragging their feet.

On 30 May 1989, 300 women representing the Women's International Zionist Organization staged a boisterous demonstration in front of the convent, brandishing inflammatory placards, waving Israeli flags and shouting provocative slogans.

In the wake of numerous unpleasant incidents provoked by unidentified hostile sources outside the convent, the nuns began to receive anonymous death threats. Fearing for their safety, the nuns installed security locks at the gate

to the convent, in order to discourage intruders. [3]

Pope John Paul II's attempt to offset Jewish criticism by beatifying Edith Stein, [As of 1998, St. Teresa Benedicta of the Cross] turned out to be a colossal blunder, for the Church failed to apprehend that for Orthodox Jews, Edith Stein ceased to exist the moment she converted to Roman Catholicism. Stein has been variously described as a Jewish philosopher, convert to the Catholic faith, Carmelite nun, and Auschwitz martyr, but in the

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eyes of Orthodox Jews, Edith Stein was in fact dead before she ever set foot in Auschwitz.

On 14 July 1889, a rather obstreperous New York City Rabbi, Avraham Weiss, undertook preparations to provoke an international incident. Accompanied by a six-man team of like-minded supporters, Weiss and his band of religious zealots set off for Poland to trigger a confrontation with the unsuspecting, defenseless nuns.

Upon arriving at Auschwitz, the trespassers, sporting striped concentration camp uniforms, clambered over the fence, illegally breaking and entering, and began banging loudly on the doors and windows of the convent, shouting at the occupants inside. Accounts vary as to what happened next, but the premeditated scheme to harass the terrified nuns was so effective that a group of alarmed Polish

workers deemed it advisable to rush to the nun's assistance and dislodge the trespassers by dousing them with pails of water and physically escorting them from the premises.

Two days later, Weiss and his cohorts demonstrated in front of the Archbishop's residence in Cracow, tacking the following message to the front door:

"Dear Cardinal Macharski, we come in peace but at the same time we are not afraid...As proud Jews we announce, - stop praying for the Jews who were killed in the Shoah, let them rest in peace as Jews." [4]

For the Vice-Chancellor of the Cracow Curia, Father Jan Dyduch, asseverations of peaceful intentions by the protestors rang hollow. Dyduch dryly pointed out that the "local population was outraged by the behavior of the protesters, "who hurled abuse at the sisters, Poles, and the Church." [5]

Later that month, Jewish groups continued to exacerbate the problem when 100 Jews representing the Belgian Students Union and the World Jewish Congress paraded around the outside perimeter of Auschwitz I, blowing shofars in a symbolic gesture to bring down the walls of the convent.

The local inhabitants of Oswiecim organized a counter-demonstration during which they vented their frustration and anger over what they felt was Jewish interference in Polish affairs. Following is a representative sampling of typical comments expressed by the local citizenry at the time the events took place:

"If you went to their country and entered a synagogue without a hat and carried on the way they do here they'd kill you on the spot, no questions asked."

"That television crew is probably Jewish too. Why don't they show what they do at home? They

murder just like Hitler, they're fighting a war."

"The sisters pray for everyone the Germans killed in the camps. For the scabs too. What are they after here?"[6]

In fact, the debate surrounding the negative Jewish response to Christian prayer at Auschwitz was perplexing to Christians of all persuasions. Few Christians were able to understand the vehemence in which Jews generally responded to Christian prayers.

In this connection, the allocutions of Pope John Paul II, who probably did more than any other pope in modern times to foster dialogue and improved relations with world Jewry, were literally suffused with loftily expressed sentiments such as 'reconciliation, mutual forgiveness for past wrongs,' even going so far as to refer to Jews as "our elder brothers in the faith," but as author Wladyslaw Bartoszewski points out, "...few Jews regard Christianity as a religion which shares their heritage"[7]

Underscoring the fundamental differences in Christian and Jewish perceptions was London Rabbi Jeffrey Cohen, who described the Pope's attempt to draw comparisons between Christianity and Judaism as 'particularly offensive.' Most vexing to Cohen was the Pope's statement that a new covenant had been formed between Christians and God as a result of the redemptive sacrifice of Jesus Christ, which Rabbi Cohen viewed in the aftermath of the Holocaust as, "an obscenity and an insult of the greatest proportions." [8]

Perhaps most illuminating of all were the comments of the Mother Superior of the Carmelite convent, Sister Teresa who, as a child, had risked her life in order to provide food to starving Jews in the Warsaw ghetto. In an interview granted to Francis Winarz, a retired United States Air Force officer of

Polish descent, Sister Teresa expressed astonishment and perplexity as to why Jews reacted so violently to the presence of a convent since "nuns also offered prayers for those victims of Auschwitz who were Jewish." [9]

Aside from Jewry's political objections to the presence of a convent on the perimeter of Auschwitz, their theological aversion was of paramount importance and a motivating factor in their resolve to evict the nuns from the premises.

Sister Teresa "regretted the fact that the Jews were creating such a problem for Poland at a time when the country was trying to become democratic again. She resented accusations of Polish anti-Semitism and said, 'Israel receives three billion dollars from the United States only because it is building a democratic country; however the daily press reports in detail how they mistreat the Arabs. Greater anti-Semites are hard to find.'

In conclusion, Sister Teresa "described the post-war communist regime in Poland as being totally dominated by the Jews who had devastated the country, closed the Churches, and attempted to introduce atheism into Poland." [10]

Alan Dershowitz typically shrugged the nun's comments off by smearing her as an "unreconstructed anti-Semite," who ought to "pray for her own bigoted soul." [11]

Completely lost to Christian sensibilities was the simple, but discomfiting fact that Orthodox Jewry abhors prayers offered up to Jesus Christ, whose Christian Churches, altars, hagiography and pantheon of saints and martyrs constitute rank idolatry, no more effi-

acious than prayers to Zeus, Athena, Baal, Buddha, or any other mere human being with pretensions to divinity.

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In the aftermath of the Weiss incident, many Jewish commentators took full advantage of the opportunity to attack not only the Catholic Church, but the people of Poland as well. Inevitably, and in spite of overwhelming evidence to the contrary, the prevailing verdict of the media was predictable: the ouster of the invaders constituted an act of "anti-Semitism."

Newspapers in Poland viewed the incident in a different light and referred to the New York Jews responsible for breaking and entering the convent grounds as "aggressors," guilty of "organized provocation" who carried placards and shouted hostile demands to the nuns to vacate the premises forthwith.

Peter Simple, a journalist writing for the Daily Telegraphy, joined the in with the chorus of Weiss' critics and opined:

"Some of the utterances of these Jewish activists are terrifying in their fanaticism and unappeasable thirst for vengeance. The protests against the nuns will continue until they are driven out, says Mr. Eli Steinberg of the World Jewish Congress in New York...these Jewish fanatics, at their most extreme, seem almost to have persuaded themselves that Jews were the only people who were massacred in the Second World War." [12]

Cardinal Franciszek Macharski, archbishop of Krakow, was in evident agreement with the above assessment, and issued a statement in which he described the events sur-

rounding the escalating controversy as a “violent campaign of accusations and defamation, and offensive – not only verbal – aggression, which echoed up to Auschwitz...”[13]

Macharski attributed singular responsibility for inciting and escalating the confrontation to “certain Western Jewish circles,” [14] – an obvious allusion to Jewish organizations such as the Anti-Defamation League of B’nai B’rith, the Simon Wiesenthal Center and the ubiquitous World Jewish Congress.

Jewish sources countered by referring to the convent as an unwelcome “intrusion” into what they regarded to be a strictly Jewish site, since “most camp victims were Jewish and Auschwitz is the most symbolic site of the Nazi Holocaust in which six million Jews were killed.”[15]

The controversy reached a bitter climax when Cardinal Jozef Glemp, Roman Catholic primate of Poland, referred to the illegal breaking and entry as an offense to all Poles and a threat to Polish sovereignty.”

Israel’s prime minister, Yitzhak Shamir, responded to Cardinal Glemp’s statement by remarking that Poles “suck (anti-Semitism) in their mother’s milk.”[16]

In a highly controversial homily delivered on 26 August, 1989, at the Jasna Góra Monastery in Czêstochowa, Cardinal Glemp accused Jews of complicity in inducing Polish peasants to drink, of propagating communism and collaboration with the Nazis. Jewish tempers flared when he complained of Jewish control over the mass media to foment anti-Polish sentiment.

Specifically referring to the events that prompted the international furor, Cardinal Glemp stated:

“Recently, a squad of seven Jews from New York attacked the

convent in Auschwitz. Admittedly the sisters were not killed nor was the convent destroyed because they were restrained - but do not designate them heroes. . . Let us differentiate between Oswiecim-Auschwitz where mainly Poles and

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people of other nations perished, from Brzezinka-Birkenau a few kilometers apart where most of the victims were Jews. Let us differentiate next between the secular and the theological levels. Let the new doctrine on the presence or absence of God at the place of sacrifice be explained and clear to all those believing in God, and let it not become a political tool in people’s hands, particularly of non-believers.”[17]

The Cardinal’s legitimate concerns for the safety of the nuns at the hands of unknown and unpredictable assailants was fully justified, as was the apprehension of the protestors, thereby preempting any possible eruption of violence directed against the nuns or unforeseeable acts of vandalism to the convent. Although the participants in the protest later maintained that their intentions had been entirely peaceful, it was impossible for the Polish workers to divine those thoughts.

Dissatisfied critics with a chip on their shoulder accused the Cardinal of plotting to restore the primacy of the Catholic Church in Poland and carped about his opposition to the Geneva agreement signed in 1986 and 1987 by Jews

and members of the Catholic clergy in respect to relocating the Carmelite convent.[18] These critics complained quite unjustifiably that the convent violated the United Nations declaration designating Auschwitz as an ‘international monument to martyrdom,’ thus begging the question: Are the estimated numbers of non-Jewish dead at Auschwitz less entitled to claim the status of ‘martyrs’ than Jews?

While these questions were being debated in the world press, Avraham Weiss filed a lawsuit in Poland, but the court ruled that the Cardinal had been fully justified to speak in defense of the sisters, whose rights had been violated by the rabbi’s illegal raid on the convent. Dissatisfied with the verdict, Weiss filed another lawsuit for slander in New York after consulting with controversial attorney Alan Dershowitz, in an attempt to “investigate what legal steps could be taken against Glemp for his remarks.” Catholic sources viewed Weiss’ response as a premeditated provocation aimed at harassing the prelate. Dershowitz, on the other hand, accused the Polish court of issuing a “very one-sided opinion” and applying a “double standard for a cardinal.”

When the Cardinal subsequently visited the United States, Weiss repeatedly attempted to serve legal notice of the suit, but ultimately failed to convince the court that the process servers had acted in compliance with the law.

The case was heard by judge Patterson, who concluded after a daylong hearing in a Manhattan courtroom that Rabbi Weiss’s two process servers – Aline Frisch and Renee Lewis- had made intentionally false statements to the court. Alan Dershowitz also earned a stern rebuke from the judge, who pointed out inconsistencies in his statements to the court and com-

ments published in his autobiography, "Chutzpah." [19]

In an amazing act of "Chutzpah," Dershowitz mumbled threats that the Cardinal would be sued if and when he ever returned to the States unless he issued an apology to Weiss for harassing him.

During the course of a press interview conducted in Albany, New York, Rabbi Weiss, apparently acting in concert with his attorney, irresponsibly accused the Vatican of constructing the convent at Auschwitz as part of a "hidden agenda" to "Christianize" the "Holocaust," while Dershowitz chimed in by referring to the Cardinal as "a bigot." [20]

David Scott, a journalist writing for the Catholic Weekly, "Our Sunday Visitor," was quick to perceive the contrast between Christians and Jews on the subject of Cardinal Glemp, writing,

"Bishop Hubbard of Albany, like other American Church leaders, welcomed Cardinal Glemp as the courageous leader of his country's opposition to "godless communism" and Poland's triumph over "tyranny and oppression."

By way of contrast, Scott drew attention to the fact that "Seymour Reich resigned as head of the Inter-

national Jewish Committee on Interreligious Consultations because of these divisions. He said that Jewish leaders should not meet with the cardinal until he retracted his "anti-Semitic slurs" and "apologizes." [21]

After extensive 'dialogue' sessions with Jews and Catholic prelates, Cardinal Glemp caved in under pressure and was induced to issue a statement contrary to his own knowledge and experience. An officially released announcement resulting from these meetings blithely revealed that the Cardinal's comments "were in many aspects based on mistaken information." Curiously, no other information by way of explanation was ever forthcoming, other than a rather oblique reference in the 1991 American Jewish Yearbook, which implied that the Cardinal "may have been influenced by the involvement of a West German businessman, Zygmund Nissenbaum, who met with Glemp in mid-September and reportedly offered to help pay to relocate the convent" [22]

[1] Wladyslaw Bartoszewski, "The Convent at Auschwitz," George Brazeller, New York, 1991, p. 66.

[2] Forward, 19 May, 1989.

[3] Op Cit., Bartoszewski, p. 74.

[4] Ibid., p; 87.

[5] Ibid., p. 88.

[6] Ibid, p. 92.

[7] Ibid, p. 72.

[8] Jewish Chronicle, 25 August, 1989.

[9] Op Cit., Bartoszewski, p. 133.

[10] Ibid, p. 133

[11] Ibid, p. 133.

[12] Ibid., p. 96.

[13] American Jewish Yearbook, 1991, p. 130.

[14] Ibid.

[15] <http://query.nytimes.com/gst/fullpagehtml?res=9C0C-E3DD1126E032BC4F53DFBF6E958A>

[16] National Review, Sept 29, 1989

[17] Op Cit., Bartoszewski, p. 109 & ff.

[18] The most prominent individuals among the Catholic clergy supporting the Jewish initiative were Cardinal Lustiger of Paris, France, Cardinal John O'Connor of New York, Archbishop Roger Mahoney of Los Angeles, California, and Archbishop John Law of Boston, Massachusetts. The names of the latter two bishops would be inextricably associated with the Church pedophile scandal that surfaced at the turn of the century.

[19] Details as published in "Our Sunday Visitor (April 5, 1992) by David Scott.

[20] "Our Sunday Visitor, 20 October 1991, David Scott."

[21] Ibid,

[22] American Jewish Yearbook, 1991, p. 131.

Part II

Glemp was subsequently called to the Vatican and instructed to relocate the convent outside the precincts of Auschwitz. Roma locuta, causa finita. Rome has spoken, end of discussion. The media blitz had been successful. Cardinal Glemp's subsequent humiliation and concession under pressure only temporarily soothed over the problem of strained Polish-Jewish-Catholic relations and the Auschwitz controversy would re-erupt in 1995, when a group of Polish boy scouts innocently planted a cross on the grounds of Auschwitz I.

Once again, the usual Jewish groups surged to the forefront, prompting shrill tirades in the world press.

An article appearing in the National Review deigned to state:

"...Jewish opinion sees Auschwitz in all its terrible ambiguity, as a specifically Jewish place where a Catholic presence would be as jarring as a yeshiva at the shrine of Our Lady of Czestochowa." [1]

The attempt to force a comparison between Auschwitz and the Shrine of Czestochowa was inappropriate, irreverent and irrelevant, for the simple reason that the Shrine never served as a concentra-

tion camp. Neither did the ill-conceived analogy take into consideration the estimated three million Poles who perished during the Second World War, nor those people of Polish nationality who succumbed in Auschwitz.

In describing the Jews as the “principal martyrs” in Auschwitz, the *National Review* and kindred publications opened a Pandora’s Box of statistical errors which had been previously challenged by revisionists and implicitly acknowledged by Auschwitz Museum curator Jerry Wroblewski, who officially lowered the Auschwitz death toll from four million to “about” one and a half million in 1992.

The revised death figures would be inscribed in 18 languages and placed near Auschwitz-Birkenau’s main monument. The new inscription would read,

“Let this place remain for eternity as a cry of despair, and a warning to humanity. About one and a half million men, women, children, and infants, mainly Jews from different countries of Europe, were murdered here. The world was silent. Auschwitz-Birkenau, 1945.”[2]

According to an article published by the Wiesenthal Center,

“This new text will replace the old plaque which read: “This is the place of martyrdom and death of four million victims murdered in the Nazi genocide, 1940 – 1945.”[3]

The Wiesenthal Center’s peculiar exegesis in respect to this drastic reduction in the overall death toll was something of an anticlimax. “In fact,” they stated, “the “4 million” figure, [which represents more than four times the actual non-Jewish losses at Auschwitz-Birkenau], was the work of post-war communist authorities who sought to blur the uniqueness of the Jewish experience during the Holocaust.”[4]

Unfortunately, the center neglected to identify these alleged communist authorities by name. Neither did they provide a reasonably intelligent explanation as to why they should have “sought to blur the uniqueness of the Jewish Holocaust.” More significantly, they failed to provide convincing proof to refute the inference that Jewish losses had always been included in the four million figures, whose origins in any event may be meticulously traced to contemporary sources during the war, rather than postwar.

Moreover, historical data relative to the total number of deaths at

British mainstream holocaust historian Martin Gilbert chimed in, “What the Catholic Church is doing is scandalous and grotesque.”

Auschwitz has never been consistent and historians have been unable to unanimously agree upon a conclusive figure. To all extents and purposes, the controversy remains unresolved and the total number of victims is expected to decrease in the light of new research. [5]

As the orchestrated campaign to assail the Catholic Church gained momentum, several highly agitated Jewish journalists jumped on the bandwagon in a seeming attempt to foment public contempt against the Church by imprudently comparing the image of the Christian cross with the Nazi swastika. Writing in the *New York Times*, Leon Wieseltier opined that the “shadow of the Cross at Auschwitz was, with all due respect, sickening” and irresponsibly declared that “the Holocaust was perpetrated by “Christians who called themselves Christians.”[6]

Thus, Jewish organizations were sending a subliminal message to non-Jewish survivors and their families that the lives of their loved ones were of lesser value than the lives of Jews, thereby denying their very humanity. Practically speaking, non-Jewish victims of National Socialism were not being told to ‘go to the back of the bus,’ but to vacate the bus entirely. By spurning the non-Jewish victims of Auschwitz, the advocates of Jewish exclusivity were in effect saying,

“We don’t care what other bus you take, or wherever else you may eventually decide to take it, but one thing is certain: You will not be taking this bus, which has been chartered for Jews alone.”

As if to underscore the point, Rabbi Marvin Hier of the Simon Wiesenthal Center flew to Rome in an effort to pressure Vatican officials to submit to Jewish demands, telling them:

“At Auschwitz the Church is staking exclusive claim to a symbol that is not hers. There are other fields to claim for Christ, but this is not one of them...” [7]

Jack Reich, a self-described survivor of Auschwitz, publicly calumniated the Catholic Church when he averred:

“There were no bishops or nuns praying with their crosses for my loved ones when we were being humiliated, starved and murdered. This is nothing less than the spiritual desecration of what was predominantly a slaughterhouse for Jews.”[8]

British mainstream holocaust historian Martin Gilbert chimed in, “What the Catholic Church is doing is scandalous and grotesque.”[9]

In its illustrated periodical, “Response,” the Wiesenthal Center opined that “the Church located on the grounds of the former extermination camp of Birkenau is offensive to Jews.”[10]

Never one to mince words, Rabbi Hier, Dean of the Center, groaned,

“To hoist a towering cross upon the families of the victims who make a pilgrimage to this site is an unnecessary provocation. The Church at Birkenau is even more offensive than the convent at Auschwitz because Birkenau is the largest Jewish cemetery in the world.”[11]

In an astonishing act of servile compliance reminiscent of Cardinal Glemp’s degradation, the Auschwitz Museum, which has actual control over the administration of the former camp, unceremoniously removed the cross in December, 1997.

The irresponsible attempts initiated by related Jewish organizations to equate or correlate the Nazi racial persecution of the Jews with imagined ‘anti-Semitism’ peculiar to the Catholic Church and Christianity in general is not only unjustifiable, disingenuous, and intellectually dishonest, but also betrays a rather abysmal ignorance of Christian theology and two thousand years of historically documented Jewish-Christian interaction.

Regrettably, the Cross conflict erupted with renewed energy in 1998, when Polish camp survivors, along with their families and assorted Polish nationalists, temporarily united under the leadership of Kzimirz Switon. In open defiance of the ban on crosses, they planted two hundred of them on the grounds of Auschwitz I to the astonishment of the entire world. Switon and his supporters announced their intention not to leave the premises until Church officials provided them with a written guarantee that the crosses would not be removed.

Jewish sentinel organizations, spearheaded by elite formations such as the Simon Wiesenthal Center, immediately intervened, orchestrating a cacophonous, care-

fully staged series of public and private protests denouncing the ‘sacrilege,’ while the irrepressible Rabbi Weiss intoned in vampiric style that “Jews would not negotiate in the shadow of the cross.”[12]

Switon’s group ultimately failed to achieve their objective and expressed their disappointment in what was perceived as the Church’s betrayal of the people of Poland when the crosses were permanently removed.

In an astonishing act of servile compliance reminiscent of Cardinal Glemp’s degradation, the Auschwitz Museum, which has actual control over the administration of the former camp, unceremoniously removed the cross in December, 1997.

These Polish nationalists were painfully cognizant of the fact that during the Soviet occupation of Poland during the second world war, over 1.5 million ethnic Poles were deported to the Soviet Union, among them over a quarter of a million children under the age of fourteen. Of this number, over half a million were dispatched to prisons and labor camps, from which most never returned, and the overwhelming majority of these victims were Polish Catholics.[13] Exacerbating this issue was the fact that a significant number of Jews had actively collaborated with the Soviets in their oppression of the Polish population.

This fact was later acknowledged and confirmed by two Jewish historians who noted that “Jewish youth and proletariat played an important role in the apparatus of oppression, and implemented the ‘class struggle’ directed primarily against the Poles with ‘revolutionary intransigence.’”[14]

A contemporary Jewish witness to these tragic events later observed,

“The welcome extended to the Bolsheviks was above all a demonstration of a separate identity, of being different from those against whom the Soviets were waging a war – from the Poles – a refusal to be identified with the Polish state. We must not pretend that we do not realize this, or fail to admit that it was the result of our own policies and of our anti-Semitism.”[15]

Underscoring these perceptions, Aleksander Smolar, Chairman of the Stefan Batory Foundation in Poland, reports,

“In no other European country during the war was there such a dramatic collision of interests and attitudes between the Jews and the nation among which they lived, as during the Soviet occupation 1939-1941. Elsewhere Jews had discordant interests with a part of the society around them [for example, with collaborators], but in solidarity, in a relationship with the rest of society. In eastern Poland, however, it was the Jews who were perceived as collaborators.”[16]

Thus, the legitimate concerns of the Polish people were strictly ignored by Jewish groups critical of the Poles and the Catholic Church, as well as by Vatican officials themselves.

Boasting of its own unique role in instigating the confrontation which led to an escalation of the Auschwitz controversy, the Wiesenthal Center proclaimed,

“During the past two decades, the Center has been in the forefront of the battle against the Holocaust deniers – a movement led by professional anti-Semites and pseudo-intellectuals. But what happens when extremists, including members of an important institution – in this case the Polish Catholic Church – decide to hijack memory and to recast history to suit their

theological and nationalistic agendas? The 1992 U. N. declaration designating the site of Auschwitz-Birkenau as “inviolable,” meant nothing to those seeking to establish posthumous control over the largest Jewish cemetery in the world...” [17]

Not only did the Wiesenthal Center irresponsibly imply an existential affinity between the Catholic Church and “Holocaust deniers,” but their ironic accusations constituted an act of incredible, self-serving elitism in view of the fact that, in respect to Auschwitz, no other group, nation or organization has ever attempted to “hijack memory, recast history” or “establish posthumous control” more determinedly than those Jewish agencies so actively campaigning to jealously maintain and safeguard their exclusive claim to Auschwitz. Even conceding the fact that more Jews than non-Jews died at Auschwitz does not in any sense diminish the right of non-Jewish victims to claim equal status with Jews. It is patently unjust for one group of victims to demand exclusivity in a camp where Jews and non-Jews alike perished in vast numbers. In death all men are equal. Moreover, even in Birkenau, Jews must share their legacy with the Sinta [Gypsies] who were also interred in that sub-division of the camp. As Polish analysts have been quick to point out, if exclusivity is what certain Jewish organizations are demanding, their efforts would be better served if they focused attention on Treblinka, Sobibor, Belzec and Chelmno, for these were said to be exclusively “Jewish” camps.

Likewise, Jewish complaints alleging that the Poles and the Catholic Church were somehow negligent in their perceived duty to rescue them during the war cannot be sustained or validated in either a moral or historical context, for Pol-

ish Catholics died in numbers equal to or surpassing the total number of citizens of Jewish descent living in Poland at that time. Whether the victims on either side were gassed or starved, shot or worked to death, the end result remains the same. Considering all the known facts, is it not therefore justifiable to raise relevant questions as to the silence of Jewish leaders during the same epoch?

Is it unreasonable to inquire as to why influential Jewish leaders did not rise to the aid of Polish Catholics or otherwise publicize, protest or draw attention to their mistreatment at the hands of the

In view of the fact that the Pope was unable to save his own coreligionists, how realistic is it of Jewish critics to expect that it lay within his power to save the Jews of Europe from the clutches of the Gestapo?

Communists? Moreover, is it not the primary duty of the Pope to tend after the spiritual and temporal needs of his own flock?

Caught between two harsh taskmasters, the Poles suffered under Nazis and Soviets alike and their bondage to tyranny persisted for decades after the war had long since ended. Similarly, the Church bears neither guilt nor responsibility for the Nazi persecution of the Jews, as two successive Popes, Pius XI and Pius XII, condemned the anti-Jewish measures enacted by the Nazis on numerous occasions. As former Israeli consul and author Pinchas E. Lapid notes, the Catholic Church was responsible for saving more Jewish lives than any other organization during the entire war, Jewish included.

There is absolutely no justification whatsoever for Jewish criti-

cism in regard to the alleged inactive role played by the Vatican or Pope Pius XII during the war. Aside from marching into Berlin at the head of his Swiss guards and arresting the most powerful dictator in the world, unrealistic Jewish critics have never satisfactorily explained precisely what they expect the pope could have done, considering the limited options available to him. Furthermore, the Vatican was unable to prevent the arrest of Maximilian Kolbe as well as the deportation of Edith Stein. Neither the Poles themselves nor all the popes and bishops of Christendom were in a position to extricate the occupied countries from the draconian rule of Hitler and Stalin. In view of the fact that the Pope was unable to save his own coreligionists, how realistic is it of Jewish critics to expect that it lay within his power to save the Jews of Europe from the clutches of the Gestapo?

Over the past five decades, successive Pontiffs have, in the most strenuous terms, repeatedly directed public attention to the fact that tens of millions of infants have been murdered as a result of legalized abortion, calling upon the governments of the world to repeal these laws, yet not one nation has favorably responded to papal admonitions. Regardless of the hindsight opinions expressed by the usual critics, a public announcement by Pope Pius XII in respect to Nazi Germany’s persecution of the Jews would have come to naught.

Thus, the vocally abrasive Jewish squatters professing exclusive claim to the entire Auschwitz complex do so not only in a symbolic sense, but quite literally as well. By evicting all former non-Jewish inmates from the premises and effacing their memory, Jewish organizations, regardless of whether they are well-intentioned or not, relegate their deaths and remembrance to

the dustbin of human history. For the purveyors of the holocaust industry, the afflictions suffered by the non-Jewish victims of Auschwitz become just a minor footnote of history.

[1] National Review, 29 September, 1989.

[2] Response, Fall, 1992, Vol. 12, No. 6, p. 8.

[3] Ibid.

[4] Ibid.

[5] On this point compare the figures presented by Gerald Reitlinger, Jean-Claude Pressac, Raul Hilberg and Yehuda Bauer.

[6] Op. Cit., "National Review.

[7] Response, Fall, 1998, Vol. 19, No. 3, p. 16.

[8] Response, Fall/Winter, 1994/95, Vol. 15, No. 3, p. 9.

[9] Ibid.

[10] Ibid,

[11] Response, Fall/Winter Issue, 1994/1995, Vol. 15, No. 3, p. 9.

[12] www.remembranceandhope.com/articles/berger.html

Florida Atlantic University, July 2000, Alan L. Berger.

[13] W. Bartoszewski, "The Convent at Auschwitz," George Braziller, New York., 1990, p. 16.

[14] P. Korzec and J. C. Sczurek, "Jews and Poles under Soviet Occupation (1939-1941): Conflicting Interests." In Polin, vol. 4, pp. 204-25.

[15] Cited in -A. Smolar, "Jews as a Polish Problem, Daedalus, Spring 1987, p. 50.

[16] Ibid.

[17] Response, Title of Article Fall 1998, p. 16.

VICTORY IN BAJA Continued from page 1

which is also attended by Mexican federal, state, and municipal politicians.

Every year, the Corto Creativo festival attracts big-name Mexican and American talent. This year, participants included Oscar-nominated actress Adriana Barraza, who co-starred with Brad Pitt in the Oscar-nominated film "Babel," and international superstar Maria Conchita Alonso, the former Miss Venezuela who, apart from being a Grammy-nominated recording artist, has costarred in scores of Hollywood blockbusters alongside the likes of Nicholas Cage, Meryl Streep, Vanessa Redgrave, Arnold Schwarzenegger, Sean Penn, Robin Williams, and the list goes on.

As you can see, this is a serious, mainstream film festival, sponsored by a well-known university, attended by Hollywood celebrities, and organized by a professional educator who is the vice-president of an educational institution composed of major universities in the U.S. and Mexico.

Surely, this is the last place you'd find Bradley Smith.

And yet there I was, an invited guest at the festival – a VIP in fact – attending all the events, hobnobbing with celebrities, and premiering the first cut of my revisionist film "The Great Tabu" (in Spanish,

"El Gran Tabu"). I had been given the most prestigious timeslot of the festival – the Friday evening screening. And I had been allowed nearly two hours to show my film and give my talk. The organizers were incredibly friendly. Whatever I needed, I was given – even free Spanish-language subtitles for my movie!

This was a mainstream audience – no revisionists – and yet I might as well have been making a presentation at the IHR! The young people at this festival expressed only support and earnest curiosity.

It seemed too good to be true.

But it wasn't. In fact, it turned out better than I could have ever imagined. "El Gran Tabu" featured me, Germar Rudolf, and Ernst Zundel. In the film, we discuss revisionist theory, free speech, Zionism and 9/11, and other hot-button topics freely and without constraint. This is a *solidly* revisionist film. No excuses, no apologies.

There were perhaps over a hundred people in the audience when my film was screened. The reaction from the audience, made

up predominantly of film students, teachers, and filmmakers (mostly from south of the border), was *completely* positive. This was a mainstream audience – no revisionists – and yet I might as well have been making a presentation at the IHR! The young people at this festival expressed only support and earnest curiosity.

I even had the opportunity to have a lively on-camera exchange with Maria Conchita Alonso, during which she and I discussed the reaction of the professorial class in Venezuela to President Hugo Chavez's recent closing of an opposition TV station (this exchange related perfectly to my speech at the festival, which dealt with the response of the professorial class to revisionist ideas).

The Holocaust lobby has always feared the day that revisionist ideas – uncensored and not filtered through a Holocaust lobby mouthpiece – finally reach a mainstream audience. And the Corto Creativo festival showed that the lobby's fears are justified: When a mainstream audience has the opportunity to view a professionally produced film about revisionism, the reaction is overwhelmingly positive.

A can of worms for the Holocaust lobby was opened in Baja last

week...this is the start of something big. After I was finished with the screening, person after person came up to me with different networking ideas and connections at universities and other venues throughout Mexico.

We're going to be taking this show on the road, in the fastest growing market in North America – the Spanish-language market. This is a market heretofore untouched and un-exploited by revisionist activism...until now!

By the third day of the festival, a "Holocaust education" organization which had been making noise about my appearance at the festival created enough of a fuss that the president of BINACOM, a professor who claimed to have lost relatives during the Holocaust, felt the need to devote her speech to putting me down and denigrating revisionism. And you know what happened? The young people in the audience stood with me, and openly criticized the professor's irrational denunciation.

How many times have revisionists been a lone voice surrounded by a hostile crowd? And yet there I was, with the full support of a young, mainstream audience, and it was the anti-revisionist professor who was the lone voice.

These were three days I will remember for a long time. And

three days that the Holocaust Industry may soon come to remember with despair. Because something new was demonstrated at this festival: Give revisionists access to an objective, mainstream audience, and the falsehoods of the Holocaust lobby won't stand against the facts of revisionism and the argument for intellectual freedom.

And, thanks to this conference, I'm going to have many more opportunities like this, in a market where groups like the ADL have very little, almost no, pull at all.

This is the beginning. The beginning of something that could be very big for us. Initial preparations are already underway for the next screening of "El Gran Tabu," which is currently being updated to include footage from the Corto Creativo festival.

Last December, when I spoke at the Tehran Holocaust conference, I felt as though I were part of something unique and groundbreaking. I was, but I am more enthusiastic about what has happened here at the Corto Creativo 07. I made connections here with people with whom I can stay connected because they are "local," not thousands of miles away on another continent. And because I can really stay connected with these new connections, the opportunities to take this work on the road have suddenly blos-

somed in a dozen different directions.

There will be more to say very soon but, for now, I'll leave you with this: The Corto Creativo festival in 2007 demonstrated that what we've all been working toward these many years *is* fully attainable. Mainstream audiences are interested in viewing revisionist films produced by revisionists with a revisionist message. I'll keep you informed of what's coming next.

We posted the above text, "Victory in Baja," on the homepage of CODOHWeb two days after the *Corto Creativo* film festival ended. It was an instant hit and within days the news of the "Victory" was posted on Websites and blogs all around the Western world. The speed and reach of the distribution of the document was astonishing. It was clear that revisionists and others had heard news that they had wanted to hear for a long time.

At this writing we are building a film page on the My Space network to promote the film, and to promote the promotion of the film. That's what we call "theater," as Arthur Butz might have it. Making a film and getting an audience for a film are two different things. Getting an audience can itself be "theater."

GERMAR RUDOLF

[Arthur Butz distributed this note to some of us via email a couple days before this writing.]

Friends:

I just received an important and disturbing message in French. It is a translation of a letter of 13 June, from Gernar Rudolf, that was probably in English. I shall only paraphrase it here.

There has been bureaucratic confusion over where Gernar should serve his sentence and the decision to send him to the minimum security prison in Ulm has been rescinded, on account of his past record of flight and his American wife. He is shortly to be sent to Mannheim and he says that his circumstances are worse than those of the aged Red Army Faction terrorists who are now approaching the ends of their prison sentences.

He had applied to be allowed to

study some subject but had been rejected for political reasons.

His address in Mannheim is:

**Gernar Rudolf
Herzogenriedstr. 111
D-68169 MANNHEIM
Germany**

I infer that one can write him in English in Mannheim.

A.R. Butz

BOOK NOTES

MY HOLOCAUST

By Tova Reich

Harper Collins.

326 pp. HarperCollins Publishers. \$24.95.

By Bradley Smith

Cynthia Ozick, the “conscience” of the Jewish community, calls *My Holocaust* “one of the most penetrating social and political novels of the early twenty-first century.” She writes that it is “certain to raise a howling hullabaloo ... [one] ... worth raising.” When Ozick compares Tova Reich to Jonathan Swift as a satirist, Swift loses by a country mile.

Nevertheless, in the *New York Times*, David Margolick reports: “At a time when morons and bigots [forgive me for quoting Mr. Margolick here] say the Holocaust never happened, or that it wasn’t such a big deal if it did, the business of publicizing and exploiting the mass murder of European Jewry for political, financial or institutional gain is something we Jews would rather not discuss, *except among ourselves* [emphasis supplied]. Reich has taken this taboo and built an entire novel — wickedly clever and shocking, tasteless and tedious, infuriating and maybe even marginally constructive — on it.

“The story revolves around the barely disguised United States Holocaust Memorial Museum in Washington and the fictional character Maurice Messer, a Holocaust survivor and the presidentially appointed poobah in charge. The elderly Messer has gotten rich off Hitler’s genocide with a company called Holocaust Connections Inc., which certifies businesses as suitably Holocaust-respectful.

“That Messer’s family was incinerated in the camps catches him no break from Reich. Instead, she turns him into a Stürmer’s worth of stereotypes. He is a liar — having embellished his own partisan credentials — and a thief, a cynic and a boor. His English is mangled, Eastern European style — ‘I’m here to debunk the myt’ that the Jews went like sheep to the slaughter’ — and full of malapropisms, as we are reminded in an unending fusillade of cheap shots. He is obsessed *mit* (get it?) anything rectal, and sprays spit when he talks.

“Mercifully, the action eventually leaves Auschwitz for the Holocaust Museum itself. Now, Reich explicitly confronts what’s evidently eating at her: the apparent belief that this government-financed institution, on the most valuable real estate in Washington no less, was conceived in sin — a sop to powerful Jews determined to harangue the world with their own tragedy — and has been a political football ever since, befouling and trivializing the memory of Hitler’s victims.”

When Ms. Reich read Mr. Margolick’s review of her *My Holocaust* in the *New York Times*, she took exception to it. Mr. Margolick needed to be spoken to in the manner in which all Holocaust frauds and defenders of Holocaust fraudsters need to be spoken to. She penned the next two letters to The New York Times

“To the Editor:

“Below is a letter I’ve written in response to the review of my novel, ‘My Holocaust’ (May 27). The letter is written in the voice of one of the minor characters in the novel, Lipman Krakowski, who sees himself, among other things, as a veteran letters-to-the-editor writer.

“Tova Reich

“Chevy Chase, Md.

“Esteemed Mr. Editor:

“Maybe you remember from Mrs. Tova Reich’s hoo-hah novel, ‘My Holocaust,’ how my dear friend and fellow survivor of the Shoah, Mrs. Henny Soskis, mentioned that I’m a professional letters-to-the-editor writer, with already 3,467 published letters to my credit. The authoress Mrs. Tova Reich has turned to me because of my credentials to write this letter. Mrs. Tova Reich is not so young and beautiful anymore, so there’s nothing in this for me, but that review you printed (May 27) was such schlock that I’ve agreed to dictate this letter of protest. The authoress herself has promised to write it down word for word.

“You should excuse me, Mr. Editor, but where did you find this reviewer of yours? Does he know something from fiction writing? The credits say he knows from Joe Louis — so is he some kind of boxer maybe? I myself am an experienced weightlifter and still in very good shape, as Mrs. Tova Reich was kind enough to remark in her book, so I don’t need this boxer of yours to defend me or any of my fellow survivors, thank you very much. And what’s this business of saying to such a respectable lady like the authoress Mrs. Tova Reich that she has ‘chutzpah’ for how she writes about us survivors? For this I came to America? To hear some little Jewish ayatollah boxer deliver a little Jewish fatwa against a writer, telling her what she can and cannot write because of how it looks to the goyim?

“For your information, the authoress Mrs. Tova Reich has known Shoah survivors all her life. We are not saints. We are people to whom a terrible thing happened. Excuse me, but I don’t want my claim to fame to be that someone tried to exterminate me. Anyone with half a brain is sick and tired of

all this 'sacred' talk and victim idolatry at the expense of the dead. [...]this boxer you dug up from I-don't-know-where to review my book is just another uncomprehending little knee-jerk. (My old friend Mrs. Henn'sche Soskis ... tells me I shouldn't call it 'my' book, but I feel like it's mine; I feel like it dares to tell it like it is for all of us who have been bullied and silenced by all those self-righteous *machers* and exploiters of the memory of the real victims, may they finally be allowed to rest in peace.)

"Lipman Krakowski
"Wheaton, Md."

Within an hour of reading the reviews in the *New York Times* and the *Christian Science Monitor* I ordered *My Holocaust* from Amazon.com. A comic novel on the Holocaust! My cup was running over. Four days later I had the book here in Baja—great service. That evening I took it with me to *Taco Loco* where they sell a good beer, *Negro Modela*, and got into the story. It is an absolutely unique book. Reich illustrates a segment of the Jewish/Yiddish world that very few would dare replicate, and she does it with a grand flare.

There was only one problem. This comic novel, while it is uniquely insightful, and very brave,

isn't funny. I know that "comic" does not always necessitate laughs, but *My Holocaust*, no matter how scandalous it is, and it is very scandalous, just isn't funny. Her characters disgust me. I have yet to finish the book.

Nevertheless, any novelist who can have a primary character give voice to the idea that the Holocaust Memorial Museum represents "a Jewish-power testicle" hanging from the Washington Mall is my kind of guy. Any nice Jewish lady who can write a line like that and have her book published by a mainline New York house—well, she's got my vote, laughs or no laughs.

OTHER STUFF

The *Corto Creativo 07* film festival ended only ten days ago as of this writing. There has been a swirl of stories emanating from it. The most important development has not yet reached its end so—mum's the word.

I can say that the MySpace page for the film that I mentioned above has been built and is now online. MySpace can be thought of as an "internet" within the "Internet"—with 200,000,000 participants. It has its own "film" department. We are already a part of that. We are not there to exhibit the film, or even in the first instance to promote the film. We are there to promote our *promotion* of the film. First things first. Create a market for the film *before* the film is released.

These days, with digital technology, anyone can make a revisionist film. Finding a market for a revisionist film is a feat that has not yet been accomplished by any of us. Ever. Not even close. That is what I am dedicated to here. To producing a solidly revisionist film and creating a market for that film.

It is not work that I can do by myself. I am fortunate to have one volunteer who is dedicated to this particular project. He conceptualized the My Space site, he built it, and he is going to edit it. Best of all possible worlds. Eh?

Smith's Report

is published by
**Committee for Open Debate
On the Holocaust**
Bradley R. Smith, Founder

For your contribution of \$39 you
will receive 12 issues of
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I keep coming back to the idea of "theater" and Butz's remark that sometimes theater can reach a public audience more readily than scholarly work. *Grandma's Ashes* is a classic turn in that direction. But then film, too, is "theater." As is video, the Internet, MySpace—and speaking. The "art" of theater is always the same—images expressing thought and sensibility.

We want to take this show on the road as theater. I know there will be roadblocks and opposition everywhere. Nevertheless, that is what we want to do. The "show" is a brief but "dramatic" introductory talk, a cut from "El Gran Tabu" which is inherently dramatic, and a Q&A where I will be alert to the "theater" inherent in the moment.

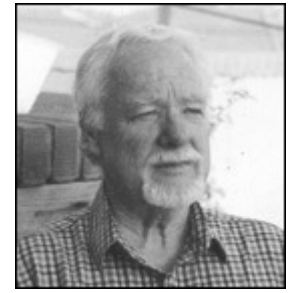
Stay with me here. I need your support. We have raised the curtain to reveal the first scene of the first act of a public drama that is going to be good for revisionism, good for America, and in the end good for Western culture.

Bradley

SMITH'S REPORT

On the Holocaust Controversy

No. 141 www.Codoh.com August 2007



Challenging the Holocaust Taboo Since 1990

REVISIONIST THEATER

Preparing to Take the Show on the Road

The first order of business was to create the “show” and get it exhibited. The show was a 30-minute intro by Smith, a 32-minute cut from *El Gran Tabu*, and a 30-minute Q&A. Ninety minutes. Just right. Easy, direct, focused on free speech and intellectual freedom, with an innately scandalous subject matter—writers and scholars being imprisoned for thought crimes, with the American professorial class acting out the role of “by-standers.” And the double whammy of *this* traveling show being only a preamble, its purpose to create an audience for the full-length film which will reach into the world of mass media—where theater is everything!

When I introduced *El Gran Tabu* at the Corto Creativo film festival in June, the trick for me was to prepare a Mexican mainstream academic and student film audience for what they were going to see. Americans would be in the audience, but even the largest percentage of those would be Hispanic.

I took it as a given that for the most part they would have no particular background in the Holocaust story, and even less about revisionist arguments that question the heart of the story. They would be largely unaware that in America revisionists risk financial and social ruin, while in Europe they risk those things and imprisonment on top of them. And I had to get the message that I am not a historian

but am arguing, and why I am arguing, against suppression, censorship, and taboo regarding this one historical event. As it happened, it looks like I did it rather well. The audience understood.

I delivered the talk in Spanish, from the first word to the last. I began with a small “ice breaker.” It worked. It got a good, and I think appreciative, laugh from the audience.

The text of my intro follows.

Good afternoon to all of you. I am very pleased to have been invited to attend this festival, to exhibit my work-in-progress, *El Gran Tabu*, and very pleased that you are here with us.

In this first moment—and please forgive me for this interruption—but I have been told that I am obligated to deliver a short message to you about my use of the Spanish language. The person who told me to deliver this message is my wife. My wife is from a village in Nayarit, and she wants you to know that *she* knows how to speak Spanish correctly. She wants you to know that she has spent the last 30 years doing everything she can to teach me how to speak Spanish correctly. My wife wants me to explain to you that the *lenguaje* I will use this afternoon is completely my own and that she does not take responsibility for my words or how I pronounce them.

Continued on page 6

LETTERS

Robert Faurisson

[This letter was distributed via the Internet, dated 04 July]

Three new examples of how French Justice lies down in the conqueror's bed.

In the course of a discussion programme on the ARTE television channel last November, Robert Badinter lied outright in saying that in 1981 he had won a court ruling against me "for being a falsifier of history". I therefore sued him for libel. On May 21, 2007, the 17th division of the Paris criminal court, presided by Nicolas Bonnal, held that R. Badinter had indeed libelled me BUT ... IN GOOD FAITH. In its own words, the court declared: R. Badinter "failed to give convincing evidence" in support of his assertion (p. 13 of the judgment) but "the justifying circumstance of good faith" would be "acknowledged" for him (p. 16).

Consequently I thus have to disburse 5,000 euros to R. Badinter for his lawyers' fees and pay court costs as well. Factors beyond my control unfortunately make it impossible for me to lodge an appeal against this villainous judgment (I shall shortly make plain what I mean both by "factors beyond my control" and the term "villainous").

Remarks that I had made during the Teheran conference on the "Holocaust" (December 11-12, 2006) prompted Jacques Chirac himself, then president of the French Republic, to make my talk at that gathering a special matter for his justice minister, Pascal Clément. At the latter's request, the prosecutor's office in Paris opened an inquiry. On April 16, 2007, police lieutenant Séverine Besse and her assistant, having made the journey from Paris, questioned me at

Vichy police station. In keeping with custom, I refused to answer their questions, giving them my usual reply to put in their books: "I refuse to collaborate with the French police and justice system in the repression of historical revisionism". Today, July 4, I learn from the news agencies that on June 13 a formal investigation was assigned to examining magistrate Marc Sommerer, who thus will not fail to summon me to Paris soon.

For an interview given over the telephone on February 3, 2005 to the Iranian television channel Sahar 1, the same Paris court, the same Nicolas Bonnal presiding, had sentenced me, on October 3, 2006, to three months' imprisonment (suspended) and a fine of 7,500 euros, as well as ordering me to pay the lawyers' fees — 1,500 euros — of each of the three organisations that had also brought civil cases against me at the trial (LICRA, MRAP and LDH *). Today as well, the 11th division of the Paris court of appeal, presided by Laurence Trébuçq, has upheld that sentence, not without adding on another 1,000 euros for each of the three organisations' legal fees; the monetary sanctions in the matter of this single case thus amount to 15,000 euros.

All that without counting my own legal costs, my travel expenses, the various other outlays, the work in preparing for these trials and the hearings themselves. But the French revisionists are not to be grieved for if one compares their lot with that of the German, Austrian, Belgian, Swiss or Canadian revisionists.

Rodrigo Mendoza

As someone who has studied Web design and spent long hours updating, formatting and reformatting the CODOH site, I must say congratulations are in order for es-

tablishing your MySpace site for the promotion of your film, El Gran Tabu. The site looks great! It is unlike anything that any revisionist has done before. I was quite shocked when I visited the site for the first time! The cool driving riffs of that Latino Rock band, the images of "revolucion" flashing before my eyes. It was like an alley-way in South America with torn posters of Che on the wall, the odor of tequila in the air, and t-shirts of *Subcommandante Marcos* being sold out of a shabby store window.

With the music blaring we see David Irving in hand cuffs and images of Zundel and Rudolf and we hear you speaking of the plight of the Palestinians! It's all there! And people are posting their pictures and announcing their friendship with the site and to the ideals and principles that it shares. The downcast and the outsiders are uniting and see a comradeship with revisionism. The site is fired with the spirit of youthful rebellion and it is already attracting many who would never bother to read lengthy tomes on the coke capacity of a crematorium somewhere in Poland. You have broken new ground here, my friend. I'm sure your enemies are shuddering.

Viva la revolucion revisionista!

Paul Grubach

I just want to congratulate you on your outstanding accomplishments for 2006 and 2007. You gave a very good speech at the Iran Holocaust Conference, and then you had this "Victory at Baja."

These truly are impressive achievements that you can be very proud of!!

Lou Rollins

Here's an idea I recently shared with David Irving.

In his speech in Seattle, Irving pointed out that the documentary evidence indicating that only enough coal was delivered to Auschwitz to cremate 75,000 people or so, rather than the million- people or so, rather than the million-plus (now commonly claimed to have been gassed and cremated.

However, I was recently reading an ad for a book about Hanukkah, titled "A Great Miracle Happened There." This ad told the story about how, once upon a time, in ancient Judea, the rabbis only had enough oil to burn for one day, and yet miraculously the oil burned for eight days!

Reading this, it occurred to me that the explanation for the discrepancy pointed out by Irving may be the same, i.e., a great miracle

happened there (at Auschwitz)! What do you think? Could it be that divine intervention made it possible to cremate a million-plus exterminated Jews with only enough coal to cremate 75,000?

(This is a letter I ran across that Lou sent me in December 1995! No excuse to publish it now, but I couldn't resist.)

Arthur S.

Here is \$400 to use as you see fit. I would like to mention something with regard to a suggestion by one of your readers to start soliciting funds in the Middle East. This may be useful in the short term, but if American bombs start falling on Iran and Syria, would it not be counter-

productive to have this kind of connection?

Have a nice summer, and best wishes for the family.

You may be right about what you suggest here. It has always been a problem for revisionists when we associate with the bad guys—the "racists," the "Nazis," "anti-Semites," the "Arabs," and now radical Muslims and Iranians of whatever stripe. But then "revisionism" itself is rather "counter-productive." It's a question that has no one answer. I make it a policy to say the same thing to everyone and let the reader decide if he can, in good conscience, stick with me.

OUR VOICES:

The Human Face of Holocaust Revisionism

Those who want to crush revisionist arguments via censorship, imprisonment and taboo have their "eyewitnesses" and heroes, and spokespeople and activists. So do we. Our Voices is an attempt to put together a collection of these personal accounts with the idea of publishing them as a book. I didn't have room to publish Our Voices with SR was eight pages. I have room now. The idea here is to publish the first drafts of these testimonies here, and then work with the authors a bit to gain additional specific information about their experiences. I could use editorial help here, if you're interested.

Rich Salzer

I first became aware of the 'holocau\$t' controversy as a teenager in the late '70's. Fortunately, my dad and uncle, amateur Revisionists as well, were prepared for the inevitable day I would be 'inundated.' At the time of the founding of the IHR I was already getting several Revisionist-type publications.

Then in April of 1978, NBC started broadcasting the nine-and-one-half hour mini-series, "Holocaust," in nightly bursts of two-hours for five nights a week. It was based on a FICTION by Hollywood Screenplay author, Gerald Green. It was also perfectly timed to be distributed all over Capitol Hill to influence the 'Statue of Limitations' for "War Crimes"—apparently not those committed by Soviet, US, French, British or

other Allied forces. My Dad and Uncle fought for the US in the Second World War; my Dad versus the 'NUTZI's and my Uncle v. the "Japs."

During my senior year at Anandale High School, in the first quarter of English we were required to read the boring *Diary of Anne Frank*. Fortunately, I already had Dietlieb Felder's *Anne Frank's Diary - A Hoax!* Also, before going back to College that

year, the IHR had its first Conference at Northrop University in Los Angeles. I was probably the youngest guy there! I was still forming my opinions of the "Revisionists." It would be four more years (in 1983) before I would, at first reluctantly, become one of them.

In the late '70's I was enrolled in Northern Virginia Community College where for one of my classes I had an interesting teacher

named Dr. Bob Countess, a former Army Chaplain! Little did I know that he and I would cross (Revisionist) paths later on. I would occasionally leave the Spotlight newspaper in the class when I left, et, al. Or the American Mercury. This was before The Journal of Historical Review was started by David McCalden and Lewis Furr.

In 1987 Bob Countess joined up! He and I joked about this many years later as we both attended the 13th IHR Conference in 2000. We would say to one another, “You remember that time at NVCC-Annandale when . . . ?” I bought a “No Holes, No ‘holocau\$t’ shirt from Bob at that conference. I still wear it when I mow our grass! Despite the obvious obstacles we Revisionists are faced with, I/We have made great strides over the years. In 1993, after Carto was proven to have no say over IHR matters and got evicted, I couldn’t decide all the ins and outs of the situation, so I started Historical Review Library then and have since been publishing via hardcopy and on the Internet.

I have one Non-ISBN number [individually published] book to my credit, *Rich Salzer’s New World Order Expose*, which features the number one propaganda ploy of the New World Order Powerbrokers. You guessed it: the “Holocaust” (or as Dr. Faurisson told me to spell it, in 2000 when I gave him one of my newsletters, ‘the holocau\$t’). Also many other conspiracies that I find pertinent to the N.W.O., which by the way is NOT run by Khazars (some say “Zionists,” some say “Jews,” I say “Khazars”)!

I married a former runner-up Miss Honolulu, Michele, in the mid-90’s and she is a Revisionist

herself. I sometimes feel I can relate to my buddy Bradley Smith, who has a Mexican wife; as the Hawaiians are very receptive to Revisionist ideas—as well as Libertarian politics, which I am also into (Murray Rothbard rocks!—

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and according to the old Dave McCalden Newsletters, Rothbard was a ‘holocau\$t’ doubter too!).

I have been on many Canadian and US talk radio shows and several TV shows over the years as well. Mike Hoffman had a bit on my debate with two VA Rabbis in his Newsletter several years ago, which got edited off Chesapeake / Suffolk, VA channel 48 cable. I never did get a copy of my win! They thought I was there to debate “the holy-of-holies” [as Mr. Death “co-star” Rob Jan Van Pelt called it] so to speak, but I turned the tables on them by bringing in four volumes of the Talmud in the English language instead!

“Now”, I confidently told them and the audience, “let’s turn to Baba Kama 58 A and see what that says about us Goyim . . .” and so forth. I killed ‘em, so to speak, and two weeks later I heard through a Jewish Non-Zionist friend that the young Rabbi I really beat was being transferred to a small insignifi-

cant Buffalo synagogue. Is Buffalo like Rabbi Purgatory?

Two weeks after that, the Zionists were in full damage-control mode as they brought Eli Weasel to town (I was in Canada covering a football game—I’m also a sports reporter. Hey, a Revisionist has got to earn a living), so I missed him that time.

I had two Revisionist Conferences here in Norfolk Virginia, in association with a Professor I know, who had the podiums, et, al already paid for. When he was done with his Management Conference and had the audience warmed up, I went on for the last two hours. My old buddy Ted O’Keefe was at the Conferences in ‘04 and ‘05.

Since then I got after Eli Wiesel last year when my family from Historical Review Library and I staged a protest of Elie Weasel’s talk at Old Dominion University in April of 2006. I sent Bradley some pics. Not all that I had planned on because we had taken the wrong little recyclable camera and we ran out of film. Oooops.

In the summer of ‘04 I sponsored a Revisionist / True Health Conference on five Hawaiian Islands. I sold Tom Valentine’s tapes and health catalogs as well! I bet Tom and Bradley’s ears were burning and they didn’t know why.

Which brings me to today; I am soon to launch my Rich Salzer Review and Tom Valentine Review Revisionist publications, so here is a shameless plug; \$20 each, 196 pages per, monthly, should be out by Christmas, write c/o Rich Salzer, Historical Review Library, 1212 Saddleback Landing, Chesapeake, VA 23320.

And Mahalo and Aloha to Bradley Smith and his readers!

TEN YEARS AGO THIS MONTH

Smith's Report No. 45 Summer 1997

About two years ago Ted O'Keefe suggested I begin doing this feature—"Ten Years Ago This Month"—with each issue of *SR*. I thought it a good idea. I sat on it. I almost smothered it. But now here we are. Ten years ago I did not publish July and August issues of *Smith's Report*, but one "Summer" issue that gave me a little breathing room in case I wanted to take a drive or do something pleasant with the family. Irony of ironies—it was in the summer of 1997 that I had to flee the USA for Mexico. This is how I wrote up the story.

[Start]

You may have noticed that this issue of *Smith's Report* is late. If I were a sober, practical professional I wouldn't let on why. But mine is an unfailingly amateur personality so I'm going to spill the beans. I'm over my head in expenses and debt and I'm moving to Rosarito—as in Mexico—a beach town 25 miles south of the border in Baja California. We have been thinking about it for some time. By the time you have this in your hand we'll be there. I think it's going to prove to be a blessing.

I'll have a house to live in that's rent-free, a relatively spacious office to work in after working for nine years in our dining room and garage, a USPO mail box in San Ysidro on the U.S. side of the border, and across-border postal delivery service every 24 hours. I'll have two telephone lines into the house and a Stateside telephone answering service. My expenses will drop significantly, if my calculations are anywhere at all in the ball park. I'll spend less time sweating five dollars here and ten dollars there and more time on the work I have before me.

Every month for close to three years I have gone deeper into debt. It's been a real bother. It's nicely ironic that soon after I lost my two major supporters and began building my debt, I was able to establish CODOHWeb on the Internet, reinvigorate the Campus Project, and upgrade *Smith's Report* to where it now compares favorably with

any revisionist publication of its kind.

Revisionism isn't a business. I have no salary and no regular income. I knew it wasn't a business when I got into it but I got in anyway. I know of only three people in the world who make a living at revisionism—and they are on notice [I was probably referencing Germar and Ernst]. If anyone out there knows how to make revisionism a business, I'm all ears.

It was suddenly an easy decision to make. No going back and forth. Once you know there's no choice, you do what is necessary.

Putting aside my personal financial mess, the good news is that it will have no effect whatever on CODOHWeb. The site will continue to grow, as we noted in *SR44*, as an encyclopedic source for new revisionist research and scholarship. I could be shot by a Mexican border agent on my way south and CODOHWeb, structured as it is, would just keep sailing on through the cosmos in the best of hands.

Smith's Report will not be affected by the move. *SR* is the instrument I use to inform you of what I am doing, together with volunteer associates, to encourage an open debate on the Holocaust controversy. We are working now with people all over the globe. It costs next to nothing to communi-

cate using email. It costs net to nothing to produce *SR* using e-mail. It is a miracle of modern technology. Five years ago it would have been impossible for me to operate in this manner. Five years ago there was no Internet or "WEB" to speak of. Five years ago I would have been a dead duck.

The Campus Project will not be affected by my being in Mexico. I can manage the Project using e-mail, fax and the postal service during the next academic year as I did the last and the years before that. The only issue is raising the money to pay for placement of the ads. But—and my apologies here—I am going to have to refuse to go any further into debt.

The first week this last May I understood I had to change the course my expenses were taking. I could either decide to move or I could wait and hope for the best. If the best happened I could stay where I am in Visalia, but if something less happened we, all of us, would be out on the street—literally. Maybe as early as September. It was suddenly an easy decision to make. No going back and forth. Once you know there's no choice, you do what is necessary.

There's always a catastrophe looming in the background when you're in revisionism, unless you are not very much in it. People used to ask me why I got into revisionism in the first place. I don't know why I got into it. I used to say it was just poor judgment. I

thought that was funny. I thought I had decided to become a professional writer but then, in 1979, I had the misfortune to read Robert Faurisson's article from *Le Monde*, "Auschwitz: the Problem of the Gas Chambers." It had taken me years to come to the decision to become a professional writer. It took only twenty minutes to become a revisionist. Now, as people discover that once again I seem to be *en extremis*, I am being asked why I don't get out of revisionism. I don't know. I don't know why I got in, and I don't know why I'm not getting out. It doesn't even cross my mind to get out. In 18 years it would appear that I haven't learned anything.

I have learned that revisionism is somehow worth the bother to me. Somehow. I did it yesterday, I'm doing it today, and I expect to do it tomorrow. My sense of

things, still, is that revisionism is at the pivot point of the intellectual life of Western culture, and that it will remain so on into the next millennium. My immediate concern is that I get rid of useless burdens that interfere with my effectiveness as a writer, obstruct my imagination, and undermine what should be a fun-filled life.

[End]

To update this story a bit. When I understood I was hopelessly bankrupt I asked ten individuals to contribute \$1,500 each so that I could get the household to Mexico. Eight of them did. I couldn't have made it without them. Once I was half-way settled in—we had to put windows in the front of our corner house which borders the side walks, and a roof on our bedroom—I contacted a cut-rate bankruptcy lawyer in San

Diego and he filed for me. He was a Jew, as it happened, and he soon discovered the work I was doing, but he did not make an issue of it. He was very good with me and I was soon relieved of \$64,000 in debt that I could not repay.

I recall when my wife and I were at his office that first day and he was organizing the paperwork and asking the questions he needed to ask, he remarked that I appeared to be depressed. I admitted that I rather was.

"Don't bother being depressed," he said. "This is real life. Let's have a little fun here."

At the moment, I wasn't really up to it. In any event, here we are now, ten years later. It's 2007. I'm still broke, but I have no debt. And fortune may be about to shine on me. Why not?

REVISIONIST THEATER *Continued from page 1*

No responsibility whatever. For my part, I am very happy to pass this message on to you. Thank you. And thanks to my dear wife as well.

I think.

Well, let's get on with it.

Theater, like all art—and cinema is certainly theater—is dangerous to the culture in which it comes to life because it is oftentimes a revolt against the good—against what is held to be morally right by those who rule, and what has been accepted as being morally right by those who are being ruled. Cinema-as-art can be, and in some cases must be, a rebellion against what culture holds to be morally right.

We call our documentary *The Great Taboo*. The great taboo is meant to suppress, censor, and punish those of us who express

doubt that during World War II the Germans used weapons of mass destruction (gas chambers) to murder millions of innocent, unarmed civilians.

It is considered morally right to believe in the unique monstrosity of the National Socialist German Worker's Party (Nazis), and morally wrong to suggest that they were fully human in the same way that, in America, Democrats and Republicans are fully human, no matter how many people they kill, or how they kill them.

It is well known all over the world that during World War II the Americans used weapons of mass destruction—great fleets of heavy bombers and nuclear bombs—to intentionally murder masses of innocent, unarmed civilians in all the cities of Germany and Japan.

The great taboo is meant to suppress the fact that German Na-

zis are held to one standard of justice and morality, while American Democrats and Republicans are held to a different one. The great taboo argues that while German Nazis were monsters for intentionally killing innocent, unarmed civilians for a "greater good," American Democrats and Republicans who did the same are heroes—indeed, we speak of them as "the greatest generation."

And finally, the great taboo is exploited to suppress, censor, and imprison writers and film makers who argue that it cannot be demonstrated that the Germans actually had weapons of mass destruction, unlike the Americans who clearly did, and who no one claims did not.

At this moment it might be well to consider a more recent weapons of mass destruction fraud. Iraq? Weapons of mass destruction?

Where are they? Maybe they are in hiding someplace in the center of the earth, holding hands as it were, with those old German weapons of mass destruction which have not yet been proven to have existed.

What difference does any of this make? It makes a difference because it goes to the heart of what is morally right, and what is not.

The first weapons of mass destruction fraud morally legitimated the creation of a Jewish State on Arab land in Palestine. We all know what has come of that one.

The second weapons of mass destruction fraud was used to morally legitimate the invasion of Iraq by the United States. We all know what has come of that one.

And now, of course, there are the weapons of mass destruction being planned by the Iranian Government. Maybe they are, maybe they are not. Are we going to trust the United States Government to tell us the truth about Iranian weapons of mass destruction?

The truth is, the only State in the Middle East that actually has weapons of mass destruction is Israel. But in the United States, that is never talked about. Never. It too is part of the great taboo.

This afternoon we are going to watch 32 minutes of a documentary that I have been working on for three years. These particular 32 minutes are very simple. They are comprised primarily of interviews with two German writers who immigrated to America to find a place where they could write as free men, in a nation that prides itself on being a bastion of intellectual freedom and a free press.

What happened to these two German writers in America? The American government cooperated with the German State in sending them back to Germany where, today, at this very moment, they are being held in prison for thought crimes.

They have been condemned to prison for having an opinion about history. What is the American professorial class doing about this? Nothing. The professors are in thrall to the State, and to the special interest organizations that assure their careers.

Six months ago, in December, I went to Tehran, the capital of Iran, to give a talk on the Holocaust story and the attempt in

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Europe and America to suppress, censor and imprison those of us who have found it necessary, on the basis of the evidence, to revise—not to deny but to revise—the orthodox account of those events.

The title of my talk was: “The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question.”

My argument was that the American professorial class uses an irrational vocabulary to respond to revisionist arguments questioning the orthodox Holocaust story.

That the decision of the American professorial class to exploit this irrational vocabulary is a deliberate decision to avoid communication. To avoid communication! Professors! In the university itself!

That the purpose in choosing to not communicate as scholars to either students or colleagues is, effectively, to nurture and protect an academic environment in which it is taboo to question the “unique monstrosity” of the Germans during World War II.

That to question the “unique monstrosity” of the Germans during World War II would necessarily suggest that the history of the 20th century would have to be rewritten, and the nature of the role of the United States in that war, and in world affairs since that war, would have to be reevaluated.

Here I will demonstrate a prime example of the irrational vocabulary of the American professorial class with regard to the Holocaust question.

First, let me say this. The State cannot imprison its writers without the overwhelming cooperation of the professorial class. And when things get tough, the professorial class, as a class, will always side with the State against the people—the writer who rebels against what the State has pronounced to be good, to be morally correct.

We have only to consider how the professorial class, as a class, acted during the Hitlerian regime. How it acted in Stalinist Russia, in Maoist China. Even in a pipsqueak State like Fidel Castro’s Cuba, the professorial class will cooperate with the suppression and condemnation of any who stand against what the State claims is the “greater good.”

As it goes in Cuba, so it goes in the United States on the issue of weapons of mass destruction and their use.

My apologies to any American professor who might be here with us today. I am certain that you, yourself, are an exception to this rule.

During the 1990s I published essay advertisements in student newspapers at universities around America. My first full-page revisionist essay-advertisement ran in The Daily Northwestern, the student newspaper at Northwestern University near Chicago. It appeared on 04

April 1991. It was titled “The Holocaust: How Much is False?” The text was some 2,700 words. The text of this essay is online.

For the first time on an American university campus, core revisionist arguments challenging the orthodox Holocaust story were outlined in a university publication. Every observation we made reflected a commonplace revisionist argument. [...] Among them were these.

It cannot be demonstrated that the German State had a policy to exterminate the Jews of Europe, or anyone else, by putting them to death in gas chambers or by killing them through abuse or neglect.

It cannot be demonstrated that 6 million Jews were “exterminated” during WWII.

It cannot be demonstrated that homicidal gas chambers existed in any camp in Europe which was under German control.

It cannot be demonstrated that the awful scenes of the dead and emaciated inmates captured on newsreel footage at Dachau, Buchenwald and Bergen-Belsen—were the victims of intentional killing or intentional starvation.

It cannot be demonstrated, as the Holocaust Industry claims, that there are “tons” of captured German documents which prove the mass murder of Jews and others in homicidal gas chambers.

It cannot be demonstrated that, as was claimed during war crimes trials, that Jews were cooked to make soap from their fat, or skinned to make lampshades from their hides.

It cannot be demonstrated that during the war the Red Cross, the Pope, humanitarian agencies, the Allied governments, neutral governments, and prominent figures such as Roosevelt, Truman, Churchill, Eisenhower all knew about “gas chambers” but really did not want to talk about it.

Of course, maybe they didn’t want to embarrass Mr. Hitler.

Anyway, there it was. For the whole world to see. Standard Holocaust revisionist arguments. Nothing original.

One week after my ad appeared in The Daily Northwestern, the student paper printed a letter from a professor of history and German on that campus. His name was Peter Hayes. He taught a course on

If Professor Hayes letter were to have proven to be an *exception* to the rule, his language in the Daily Northwestern would not have been noteworthy. But that was not the case. He demonstrated at Northwestern what was to become the rule all over America.

Holocaust studies. He still teaches it. If anyone at Northwestern University was capable of disputing any claim made in the text of our ad, Professor Hayes was that man.

This was a milestone for revisionism. The first time a real Holocaust revisionist text was printed in a university publication, and the first time that professional scholars had the opportunity to demonstrate in public where at least one revisionist argument was wrong and why it was wrong.

Professor Hayes, however, ignored the published text and—he did not address one assertion made in the text—not one. Rather in one modest column in a student newspaper, this Holocaust studies professor charged me with:

Listen to this:

“manipulation,”

“deception,”

“distortion,”

“ignorance,”

“intimidation,”

“ nastiness,”

“dishonesty,”

“duplicity,”

“maliciousness,”

“tastelessness,”

“browbeating” academics like himself,

“conspiracy mongering,”

“implausibilities” and

“disinformation.”

Not one word addressed any specific statement in the text of the ad.

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Throughout the 1990s I ran essay-advertisements in student newspapers at hundreds of university and college campuses from one end of America to the other. Typically, each academic year I would write a new text. The response by the professorial class to these texts, year after year, was substantially the same as that of Professor Hayes. The text would be ignored, while its author would be attacked with an irrational vocabulary of insult, hysteria, and innuendo. For ten years. It was remarkable.

The few exceptions to this rule were typically written by student editors at student newspapers. None argued that any particular revisionist argument was sound, but a good number did argue that the Holocaust question should be open to a free exchange of ideas, just like any other historical ques-

tion. That was all I was asking. An open debate.

Fifteen years have passed since the Professor Peter Hayes incident at Northwestern University.

Now we come to 2006. The following texts will demonstrate that the American professorial class is still committed to a vocabulary of irrationality—that is, a deliberate decision to not communicate—with regard to the Holocaust question.

Once again, we will be at Northwestern University.

In February 2006 there was an international uproar in response to Iranian President Ahmadinejad's contention that the Holocaust is a "myth." The Iranian News Agency, Mehr, interviewed Arthur R. Butz, author of *The Hoax of the 20th Century*, which was published in 1976, 30 years earlier.

Briefly, this is the core of what Professor Butz told the Mehr News Agency:

The alleged slaughter of millions of Jews by the Germans during World War II did not happen.

The extermination allegation is properly termed a hoax, that is to say, a deliberately contrived falsehood.

The hoax had a Zionist (OR JEWISH) provenance and motivation.

The Mehr interview with Professor Butz was reported all over the world. I thought, at last. Professor Butz and the President of Iran. Batman and Robin. A dynamic duo. There would be some academics, certainly one, among the professorial class in America, or at least at Northwestern University itself, who would take a sober

look at Professor Butz and his *The Hoax of the 20th Century*. At the very least, they would argue that he had the right to express his skepticism about the German gas chambers.

Alas! I am a hopeless romantic.

The president of Northwestern University, Henry S. Bienen, issued a statement. President Bienen said nothing about any specific assertion of fact in anything Professor Butz had ever written or said, either in the Mehr interview, on his Web site, or in *The Hoax of the 20th Century*.

President Bienen, making a deliberate decision to not communicate, wrote only that Professor Butz's opinions are "reprehensible," and "a contemptible insult to all decent and feeling people."

The Religion Department at Northwestern University published a letter in which it did not address any assertion of fact in anything that Professor Butz has ever written. Rather, the Religion Department charged Professor Butz with

"fraud,"

"lying,"

"abuse,"

"hateful speech,"

"faking data," and

"moral and intellectual failure."

Sixty-one faculty members of Northwestern University's Department of Electrical Engineering and Computer Science—Professor Butz's own department—published a letter denouncing him. Not one of these professional scholars addressed directly anything Professor Butz has ever written.

His department colleagues wrote that they "utterly disavowed" and "condemned" Professor Butz. They charged that he is an "extreme embarrassment" to

his colleagues, that his views are an "affront to their humanity" and beneath their "standards as scholars". They "repudiated" him and urged him "to leave" the Department. These were his own colleagues.

There are 1,800 professional scholars employed at Northwestern University. Not one of them stood up in public to argue that Professor Butz's *The Hoax of the 20th Century* should be examined before it is condemned, or that after 30 years one paper assessing Butz's writings should be published in one peer reviewed journal where Professor Butz would have the right of reply.

Not a chance. These academics, men and women, religious and secular alike, Jew and Gentile alike, are in a moral crises over this issue and do not have enough character to be willing to understand what it is.

The vocabulary used by the American professorial class with regard to revisionist scholarship is irrational because it deliberately does not respond to the materials it allegedly addresses, and because it deliberately ignores the findings of published revisionist work in order to keep those findings from becoming widely familiar.

So—with regard to the use of weapons of mass destruction to kill innocent, unarmed civilians, we are to continue to judge the actions of German National Socialists—los Nazis—by one standard of morality and justice, while we judge American Democrats and Republicans by a different one. A double standard of justice, and a double standard of morality.

You may be wondering: What difference does any of this make in the real world? I am going to suggest what difference it does make. In the real world. Today.

If the Germans did not have weapons of mass destruction, the Jews of Europe were not “holocausted.” The story would be a fraud.

If the Jews of Europe were not “holocausted,” it would be a fraud to use that non-event to morally justify their conquest and occupation of Arab land in Palestine to create a Jewish state there.

If the United States Congress had not bought and paid for Israel for the last 60 years, using a fraud to morally justify it, Arab fanatics would not be able to morally justify—in their own eyes—their attack against America on 9/11.

If Arab fanatics had not attacked New York City and Washington on 9/11, the Americans would not be able to use a weapons-of-mass-destruction fraud to morally justify their conquest and occupation of Iraq.

And there we are. A red, bloody thread that reaches from the German gas-chamber fraud to

the Iraqi gas-chamber fraud and to the horror of the American campaign in Iraq where more than half a million—more than half a million—Iraqi civilians have been maimed, crippled and killed for what the American Government tells us is a “greater good.”

Ask yourself: how many enemies did America have in the Middle East before Israel? How many enemies do we have now? And all of it morally justified because of a demonstrable fraud?

Now it is time to view a segment of the documentary we are working on. Again, these 32 minutes are very simple. For the most part they record interviews with two German writers who came to America to continue their research and to publish their findings. They were sent back to Germany, with the cooperation of the U.S. Government, to be thrown into prison as thought criminals, without a single bleep of protest

from the American professorial class.

This is a moment when cinema becomes quietly dangerous, when it becomes a studied revolt against the good—that is, against what we are told is morally right for us to believe, and that we must believe because—it is morally right.

This is a moment when the quiet testimony of two writers imprisoned for thought crimes illustrates the moral decadence of those in government, and those in the American university, who fear a free exchange of ideas on a public stage, in an environment of good will.

This is a moment where I begin, using cinema as art, to open up this story for all to see.

Thank you.

REVISIONIST THEATER, *Continued*

BINACOM Protests Smith’s Appearance at Bi-National Film Festival

[Statement posted on Internet by BINACOM.]

BINACOM is the Binational Association of Schools of Communication of the Californias. BINACOM claims that it brings together “Communication educators and students from across the San Diego County/Baja California Norte region. Founded in 1990, the Binational Association was motivated by the belief that communicating across borders will be increasingly important both in our region and in the world as whole.” Okay. But its president, Ruth Wallen, University of California at San Diego, does not mean that BINACOM wants to communicate about everything, only some things. Typical American professor. Following is the statement she posted on BINACOM’s Website.

BINACOM is dedicated to fostering communication and intercultural understanding in the border region. We condemn the use of our name to promote propaganda. During the second week of June, BINACOM participated in the Corto Creativo Festival in Tijuana, devoted to the screening of short films. We coordinated a panel of student films from member institu-

tions, seeing this as an opportunity for students to share work on the big screen. Though we had viewed a preliminary program in advance, we were unaware that an additional panel featured surprise guest, Bradley Smith, a holocaust revisionist.

We are outraged that Mr. Smith is attempting to use this conference and our participation in it to legitimize his attempts to deny

the crimes of the Nazis against Jews, homosexuals, gypsies, political leftists and other groups. Having learned of his participation at the last moment, during our session we addressed the difference between debate and propaganda. We explained that while we uphold the principle of academic freedom, that an individual has the right to voice opinions that are unpopular, this

concept of free speech can only be exercised within the context of mutual respect, academic honesty and academic integrity.

There can be no debate when one side deliberately falsifies information in the support of ideology. The facts of the Nazi holocaust are well-established and not subject to debate among serious historians. Denial of those facts is widely recognized around the world as a form of hate speech,

highly offensive to those groups who were victims of Nazi genocide, and indeed to all who believe in a humane society. We are dedicated to building academic ties between the US and Mexico, to strengthening the production and research capabilities of students and faculty in member institutions. We deplore efforts to spread propaganda in an academic setting. If we do not wish to repeat the horrors of the past we must learn from

a full understanding of history not from blind ideological denial of what occurred.

I will only remark here that professor Wallen exemplifies the role the American professorial class plays, by using an irrational, and finally immoral, vocabulary to further the taboo against communication with regard to this one historical event.

REVISIONIST THEATER, *Continued*

Provocative Revisionist Page Created for “MySpace”

The MySpace page on the Internet that I mentioned here last month is up and fully active. This is the first Holocaust revisionist page on MySpace, and a major first step in our promotion of *El Gran Tabu*. The results have been better than I could have imagined. Within our first fifteen days on MySpace, we have garnered over 1,600 friends! That’s 1,600 people, from all around the world, seeking out and “subscribing” to our page, reading our blogs, exchanging information, and sending messages of support. Through our MySpace page, we’ve been able to unite hundreds of MySpace users with similar interests (Holocaust revisionism, anti-Zionism, free speech).

????????

1,600, and growing daily, as more and more MySpace users find out about our page, either by searching related topics, such as Holocaust, revisionism, Zionism, free speech, Palestinians, etc., or by seeing our page on the MySpace pages of their friends (every time you make a MySpace “friend,” a link to your page appears on theirs. That way, when you befriend someone with similar interests, your page becomes visible to all of *that* person’s other friends, many of whom probably have the same interests. That’s how MySpace pages can grow exponentially so quickly.

MySpace, an “internet” within the Internet, has some 180,000,000-plus (!) users, all of whom create their own “page” (which is essentially like a website, which can be decorated with unlimited pictures,

audio, video, text, blogs, etc.). MySpace users then look for other users with similar interests whose page they can link to by becoming their MySpace “friend” (basically, every “friend” you get is like a subscriber to your page, whose page is now linked to yours, and who automatically receives your bulletins, blogs, event invitations, etc.).

How important is MySpace? Last year, Rupert Murdoch paid over half a billion dollars to buy it from its creator Tom Anderson. Within two months of the purchase, Google bought ad space on MySpace for over a billion dollars. Film studios, TC networks, and record labels pay millions of dollars to advertise on MySpace. Presidential candidates, from Hillary Clinton to Baraka Obama, concentrate their online campaigning on MySpace.

Why? Because the demographics of MySpace users are overwhelmingly young, politically active, and technologically savvy. **The MySpace search engine is the most utilized search engine on the Internet.** That means, more people search for topics on MySpace than through Google, AOL, Yahoo, Ask.com, or any other search engine. In the first days people who want to openly associate with a revisionist film page have linked to *El Gran Tabu* from New Jersey, Canada, Cuba, Indonesia, Pennsylvania, Illinois, Australia, Tennessee, Wisconsin, Ohio, Massachusetts, Iowa, Finland, Missouri, Brooklyn, Quebec, New Hampshire, Oklahoma, Nevada, and France. And that is only the beginning. To view our MySpace page go to www.MySpace.com/elgrantabu.

REVISIONIST THEATER, *Continued*

***EL GRAN TABU* Is Listed on the Internet Movie Database (IMDb)**

“El Gran Tabu” is now on the Internet Movie Database (IMDb). The IMDb is the industry bible for all movies. A movie is not legitimate until it’s on IMDb. The IMDb won’t add a movie unless you can prove that it has been shown or made available to the public in a reputable way (theatrical distribution, DVD sales, or screenings at a major festival).

We submitted “El Gran Tabu” for inclusion on IMDb three weeks ago, but at the time, the only “proof” I could show that the film exists and that it’s been screened publicly was the “Victory in Baja” letter on CODOH.com. The *Corto Creativo* website was of no help, because, of course, “El Gran Tabu” wasn’t mentioned by name in the program.

So, last week IMDb kicked the submission back to me as rejected. But, by now, there were dozens of URLs I could send them from all the websites and forums around the world that are talking about the film. I re-submitted the film to

IMDb, with 25 URLs confirming the film’s existence. Within seven days, IMDb accepted the film (it usually takes over a month, so being accepted within a week is a big deal).

The way IMDb works, when they first list a new film, it takes them a week to fully fill out the new page. So, they start by listing the title and production company. Then within a few days, they add the cast and crew. Right now, only the title and production company (CODOH) is up there, but with a week or so the cast will be up, including, of course, Professor Ruth Wallen and Maria Conchita

Alonso! Concurrently, “El Gran Tabu” will be added to Ms. Alonso’s IMDb page as her most recent project! This may be a cause of some concern for her people. Not to put to fine an edge on it.

Ernst Zundel already has an IMDb page (because of his appearance in “Mr. Death,” the Fred Leuchter film), but Germar and I will each have IMDb pages where we (me for the time being) can decorate with whatever pictures, text, and links that I choose to use. Being on IMDb makes a film “real.” As far as I know, this is the first revisionist film on IMDb—ever!

REVISIONIST THEATER, *Continued*

Exposing the weakness of the Holocaust Industry in Mexico.

Thirty days ago, when I posted the “Victory in Baja” announcement on CODOH.com and on the MySpace page for *El Gran Tabu*, the reaction from the revisionist community was upbeat but cautious. There was a feeling among revisionists that the “Victory in Baja” would be a one-time success. In the words of one German supporter and frequent contributor to the CODOH Revisionist Forum: “I’m sure Jewish pressure groups are already harassing the people who allowed you into the festival, and heads will soon roll. The chances of a repeat invite and screening are minute.” Three weeks ago there was every reason to fear that that was, indeed, what was going to happen.

However, now that thirty days have passed since *El Gran Tabu* premiered at the Corto Creativo Film Festival, I can happily announce that the pessimism of some has proven to be unfounded. There have been NO negative repercussions from my appearance at the festival.

This is a bigger deal than it might seem. In fact, I think this might be remembered as a major

turning point for Holocaust revisionism.

Consider this:

The director of the Corto Creativo festival, the man who invited me to exhibit at the festival, Jorge Camarillo, is vice-president of BINACOM, the “Binational Association of Schools of Communication of the Californias,” whose member schools include the Autonomous University of Baja California, the University of the Californias, Ti-

juana, Grossmont College, Southwestern College, San Diego City College, San Diego State University, the University of California San Diego, the University of San Diego, and the University of Sonora (Mexico).

Camarillo is also a professor of television production and journalism at the Universidad de las Californias (in Baja). If “heads were to roll,” Camarillo’s would be first on the chopping block. And yet, what

was the "fallout" from Camarillo's invitation to screen my film at the festival?

BINACOM posted a mealy-mouthed, weak, milquetoast statement on its website offering the same old denunciations of Holocaust revisionism. And that was it.

Camarillo was not reprimanded, disciplined, punished, or even mentioned by name in the anemic BINACOM statement.

BINACOM, a co-sponsor of the Corto Creativo festival, didn't even withdraw its sponsorship, nor did it threaten to do so for next year's festival. They only released a statement saying "We disagree with Smith." Fine. I never ask anyone to agree with me. I ask only to be given the right to be heard.

Have I mentioned that BINACOM's president, Ruth Wallen, is Jewish, and the daughter of "Holocaust survivors?" And yet we got nothing stronger from BINACOM than their weedy little statement.

And the *Universidad de las Californias* is steadfastly standing by Camarillo. In fact, in the university's eyes, he didn't do anything wrong. The university hasn't even felt the need to release a statement. This must be a "Brave New World." Did you ever think that a

bi-national educational association, headed by the daughter of "survivors" no less, would roll over and play dead for a Holocaust revisionist?

And that's not all. We've been trumpeting far and wide the fact that we have footage that I shot at the festival with international singing and acting superstar Maria Conchita Alonso. Ms. Alonso was exceedingly charming and helpful, but I expected to get some flack from her "Hollywood agents." According to the IMDb (Internet Movie Database), Alonso's publicist is Rona Menashe (an Israeli name if I ever heard one), of the heavyweight PR firm Guttman Associates.

Well, guess what? I haven't heard a *single* negative word from Alonso's people regarding her inclusion in my film.

And lastly, there was one individual—a so-called "Holocaust educator" from Los Angeles—who decided to make it his personal crusade to get me booted from the festival. He got wind of my involvement the morning of my appearance, and he went screaming to the press and the festival sponsors, urging them to "stop Smith."

The result? No one listened! Smith wasn't stopped, and the press ignored him.

"Holocaust educators" couldn't stop me from appearing at the festival, a "survivors' daughter" didn't reprimand the guy who invited me to exhibit, and Israeli publicists seem to have no desire to protest their client's inclusion in my film. And she is in it.

It's safe to say it. We won this round. A precedent has been set that will reverberate throughout Mexico as I take the film on the road. It looks like we may have found a country in the West where the Holocaust Industry is toothless. "Holocaust educators," "survivors," and Zionists may have very little pull here. Very little sway. A new experience.

As I follow up on the connections I made at the festival, with the individuals who offered to help with further screenings of *El Gran Tabu*, we must understand that this may be the start of something very big. Mexicans who want to help with my work have now seen that they will not have to pay any price for doing so. The floodgates have been opened. I have got to learn how to ride the wave.

IN THE NEWS

Ernst Zundel is noted as having been the "landmark case" in a Reuter's overview of Section 13 of the Canadian Human Rights Act.

The only non-criminal legislation in the world that specifically deals with Internet hate, Section 13 says it is a discriminatory practice for individuals or groups to use telecommunications, including the Internet, to communicate anything "likely to expose a person or persons to hatred or contempt by reason of the fact that person or those

persons are identifiable on the basis of a prohibited ground of discrimination."

The Canadian Human Rights Commission can consider public complaints made under Section 13, as long as they deal with websites that are either hosted in this country or material authored by people in Canada that appears on foreign websites.

Ernst Zundel was deported from Canada in 2005 to his native Germany where he was tried and convicted of inciting hatred.

While acknowledging this serious limitation, the commission maintains that Section 13 rulings are "of great importance in indicating that hate promotion on the Internet is not permissible in Canada." Once a complaint has been accepted, a Canadian Human Rights Commission investigator is assigned to look into it. Based on the findings, the commission will decide whether to dismiss the complaint or refer it to the Canadian Human Rights Tribunal, an independent, quasi-judicial body. If the tribunal rules that Section 13 has

been violated, it may order the offending party to cease its activities and desist from posting similar information to any other website.

It may also levy a penalty of not more than \$10,000 and order the guilty party to pay compensation of up to \$20,000 to victims. It can order additional compensation of up to \$20,000 if hate mongers retaliate against complainants in any way.

The tribunal can register its rulings with the authority of Federal Court, meaning those who fail to comply can be found in contempt of court and are subject to fines or imprisonment.

The earliest Section 13 tribunal rulings date back to 1979, but the first dealing with Internet hate was in 2002, when the tribunal ruled against Ernst Zundel in a case that dragged on for five years.

Fredrick Toben spoke in June at Max Fry Hall, Tervallyn, in Tasmania. He was introduced with the following:

Our Speaker is Dr Fredrick Töben of the Adelaide Institute [has written that] "The Holocaust has no reality in Space and Time, only in Memory."

1. Dr Töben has already spent seven months in a German gaol for his efforts in defending the honour of his homeland against malicious but profitable slander known as >The Holocaust<. He now faces the real possibility of Being gaoled in Australia.

2. At our meeting he will give us an update on his case currently before the Federal Court and on the plight of other revisionists.

3. His talk will centre on Treblinka where it is claimed that 870,000 bodies were buried, then exhumed and then burned! The time needed

for such enormous but useless tasks point to the whole Holocaust story of 6 million being a farce.

4. Dr Töben says we have won the argument on paper but we do not have the political power to force truth to emerge.

I recall the afternoon in Tehran when I first heard Fredrick use the Holocaust. "has no reality in space and time, only in memory," and how struck I was by the simple "grandeur" of the observation. It reminded me that Fredrick reads people like Hegel or ... well, one of those guys.

Arthur Butz addresses German academics on the significance of intellectual freedom (talk about the deaf talking to the deaf, eh?)

Last year Germar Rudolf's *Lectures on the Holocaust, Controversial Issues Cross Examined*, was mailed privately to academics in Germany. The mailing took place largely in September. Professor Butz wrote the cover letter for the mailing, which was translated into German for the occasion. The translation has been published in the "VffG" (Germar's journal, now being published in Britain). The letter is now been translated into French. Following is the original English.

[start]

August 2006

Arthur R. Butz
Evanston, Illinois
USA

Dear Academic:

As a leading intellectual concerned with issues important on the German cultural and political scenes, you have surely heard of the imprisonment of British histo-

rian David Irving. A recent interview I gave to a journalism student contained this exchange:

Q: What is your opinion on the laws in many European countries that forbid giving alternate histories concerning the Holocaust?

A: I think they constitute a rejection, at a fundamental level, of what we have supposedly been about for about the last two hundred years. If the history of the recent, politically sensitive, past can't be freely investigated and discussed, then the most important component of any principle of freedom of expression is abandoned and, with it, any worthy version of "democracy".

There is, in fact, nothing less at stake in the application of the so-called "Auschwitz Lie" laws than the idea of democracy itself. It makes no sense logically, it is indeed mind-twisting, to say that the people, via their suffrage, should rule, but that the government resulting should restrict what they can say or are told on politically sensitive subjects.

"Democracy" based on corrupt public information, of which government censorship or explicit control of the opinion media is only one form, is of course a crude deception of the very people who supposedly rule. It is not mob rule, because mobs can't rule. It is actually rule by shadowy interests that would be rejected if recognized.

The resulting misinformation can make impossible the early intelligent correction of policy, postponing the correction to the day when policies openly collide with reality. Witness Iraq, from which the mighty USA (Jacques Chirac's "hyperpower") cannot escape, an acknowledged quagmire which would have been impossible with uncorrupted channels of information.

"Truth" and "freedom", therefore, are not abstract or rhetorical

values but values to be measured in dollars and blood.

I discussed the case of David Irving with the student journalist because that's what he wanted to talk about. Actually, I have always been rather remote from Irving, and do not consider him a comrade in a common struggle. Of greater concern to me, both for personal reasons and because I rank his intellectual importance much higher than Irving's, has been the case of Germar Rudolf. Thus when I had an opportunity to write on these issues in the *Daily Northwestern* (student newspaper at Northwestern University, near Chicago, where I am an engineering professor) I wrote about Germar and the American Fred Leuchter, and not about Irving, though the imminence of Irving's trial in Austria was then notorious. A copy of my article of 14 February 2006 is enclosed here, with a translation.

Germar's work is discussed briefly in my article. I will only add that he entered the USA in 2000, moved to the Chicago area in 2002 and was deported in chains to Germany three years later. I therefore had those three years of close association with him and the American family he soon started. He now sits in solitary confinement near Stuttgart.

Germar is certainly dangerous to prevailing distortions of history and their profiteers! He is a man of prodigious energy and intellect. Of the many books and articles he published, in German and English, one stands out: his 2005 book *Vorlesungen über den Holocaust. Strittige Fragen im Kreuzverhör* (subsequently published in an expanded English version as *Lectures on the Holocaust. Controversial Issues Cross Examined*). A stock of these books remained after Germar's deportation to Germany. His friends and supporters are now making copies of the book available to

leaders in the German cultural sphere.

We hope that you will read the *Vorlesungen* not only for your own historical education but also as a specimen of what is outlawed today in Germany. It is a matter of the greatest gravity because, in the case of Germar's persecutors, to the offense of infringing free historical research we must add the perhaps greater offense of allowing politics to trump hard science. That is like choosing voodoo over medical science. Germar sits in prison because he drew historical conclusions from his research as a chemist. What does a society that rejects science deserve? The benefits of voodoo, I suppose.

Ask yourself if the German polity really benefits from the attempt to suppress what is called "Holocaust revisionism". Ask yourself if Germar Rudolf, or anybody else, should be imprisoned for applying his critical faculties to discern and disseminate the truth as he sees it. Is this repression expedient, just, or wise? It is certainly expedient for your transient leaders, especially if they are unopposed, but it is not just or wise.

With best wishes,

[end]

Anne Frank saved from obscurity by the appearance of twenty-five thousand (25,000 !) new documents.

Anne Frank's cousin, Bernhard "Buddy" Elias, 82, kept the materials for decades in his Swiss attic. Archivists say these letters, photographs and documents will reveal details about the background of the teenage diarist. "This is a very moving moment for me," Elias said, handing a thick inventory of the archive to the director of the Anne Frank House, Hans Westra. The 25,000 documents include ma-

terial Otto gave to the foundation he started in Basel, Switzerland, and letters from Elias' home in that city, long stored in cupboards and the attic. The AP reports that it is thought that the collection may contain some surprises for historians when they begin to delve into the files.

Let's hope so.

"Why Intellectuals Like Genocide" by Theodore Dalrymple, *The New English Review*, July 2007

This article had been crossing my desk for a couple weeks. I'd been meaning to read it but hadn't until Chip Smith sent it to me and said I ought to. I did. Dalrymple wrote that, "In 2002, the Australian free-lance historian and journalist, Keith Windschuttle, published a book that created a controversy that has still not died down. Entitled 'The Fabrication of Aboriginal History,' it sets out to destroy the idea that there had been a genocide of Tasmanian aborigines carried out by the early European settlers of the island."

Windschuttle argued that evidence for the genocide had been fabricated, and that the historians' reading of the obscure source materials was either misleading or mendacious. Windschuttle's article was attacked vigorously, he was slurred personally, and he was accused of being the Australian equivalent of a "Holocaust denier." It occurred to Dalrymple that an "influential part of the Australian academy and intelligentsia actually wanted there to have been a genocide."

Why?

"If the current state was founded on genocide, it is necessary to re-found it on a sounder, more ethical basis. And the architects and subsequent owner-managers will, of course, be the

intelligentsia; for only they are qualified. The dispute was not just a matter of the interpretation of the contents of old newspapers in Hobart libraries: it went to the very heart of the intelligentsia's self-conception as society's conscience and natural leaders. A conflict over the veracity of footnotes was thus also a conflict also over the proper place of intellectuals in modern society."

I wrote Chip that I thought this an interesting and unique idea.

Chip had an additional reading that had not occurred to me.

"Aside from the Dalrymple's broader point, which I agree is novel and important, I was struck by this passage: 'It is, of course, possible, that the professors and the intelligentsia were so convinced that there had been a genocide, and believed that the evidence that it had taken place so overwhelming, that any person who denied it must have been an extremely bad man. On the other hand, if the evidence was so overwhelming, they should have been able easily to produce sufficient of it in public to convince someone like me (and many others). This they have not done, and so one must conclude that, at the very least, the historical question is an open one. And if the question is still an open one, the fury directed at Windschuttle was quite disproportionate.'

"Now Bradley, you and I both know it is near impossible in this here modern world of ours to talk about 'genocide. without evoking at least some penumbral Big H thought bubbles, which is why I find it very hard to read this account without suspecting—perhaps very mistakenly—that Dalrymple's covertly talking about, well, you know, the other thing [or—"Our thing"—Ed].

"And I think revisionists could take some lessons from the broader focus as well. Wouldn't it be inter-

esting if the temptation to believe genocide myths turned out to be explicable in terms of some general socio-psychological tendency rooted in our nature—much the way other belief systems are increasingly understood? Such an insight would in no way discount the reality of specific ethnic and religious interests or the enabling machinations of governments and advocacy groups, but it might reduce the phenomenon to something even more human, and universal.

"As an armchair revisionist sympathizer who is somewhat put off by the reflexive tendency of (some) revisionists to pile on about Zionism and the Jewish lobby and the like, I think there is something of real value in approaching the issue from a less myopic perspective.

When credulity is abetted by cognitive dissonance, political opportunism is unlikely to tell the whole story, or even the most interesting parts. You may have put

Smith's Report

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**Committee for Open Debate
On the Holocaust**
Bradley R. Smith, Founder

For your contribution of \$39 you
will receive 12 issues of
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it best in your first book with your line about "... the great question of belief."

"Don't forget that one."

This is very interesting indeed, and it is related to Sam Crowell's idea in The Gas Chamber of Sherlock Holmes where he suggests that we are dealing primarily, not with a "conspiracy," but with a "delusion."

You can find Chip Smith's Website, The Hoover Hog, at www.hooverhog.com

Re Germar Rudolf

Friends:

Recently, Mrs. Rudolf visited Germar in Mannheim. She says one thing that makes his life difficult is that he receives mail from people, probably well motivated, promoting revisionism or railing against the Bundesrepublik, the Zionists, etc.

Human nature being what it is, the prison authorities assume that the views expressed are Germar's, or that the projects implied are Germar's, perhaps in suspension while he serves his prison time.

Please restrict your communications with Germar to the personal essentials he needs while in prison. Incidentally, I have written him very little since his court case ended.

Thank you.

A.R. Butz

ONE LAST WORD

Thank you!

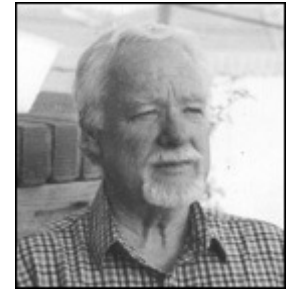
Okay. That's two words. Nevertheless—thank you!

--Bradley

SMITH'S REPORT

On the Holocaust Controversy

No. 142 www.Codoh.com September 2007



Challenging the Holocaust Taboo Since 1990

DIESEL GASSINGS IMPOSSIBLE—NOT MERELY ABSURD

Friedrich Paul Berg

From the CODOH Forum

This topic was introduced to the CODOH Forum on the basis of a new discovery by Fritz Berg where it drew a number of observations. When I told Fritz I was going to use it here, he thought the technical nature of the discussion suggested that he add some comments at the bottom, so I have appended them below with Fritz's provocative title "Why I Must Rewrite Everything I Have Written about Diesel Gas Chambers." Since Fritz has been working on the issue for more than twenty years, this is really rather startling. Here then is the initial CODOH Forum exchange.

Fritz Berg Drives Another Nail into the Holocaust Coffin

An extraordinary case of suicide with gasoline engine exhaust reveals that even with gasoline engine exhaust, death is far from quick. But how quick? A British essay by Flanagan et al (Med. Sci. Law, 1978, v.18, n.2, printed in Great Britain) examines the case of a 36-year-old man in good physical health who had a tape recorder running during his suicide. The tape recording provided that rarest kind of information about any automotive suicide—a timeline. The last sounds recorded occurred twenty minutes after the victim turned his car's gasoline engine on. A reconstruction of the suicide showed that the CO levels had increased steadily over that period, reaching nearly 5% before the victim ceased making any sounds. Death came even later. .

If the engine had been a diesel running under a heavy load, the maximum CO concentration would have been only 0.5% (only 1/10th the concentration of the Flanagan case). If the engine had been a diesel running only at idle—which is the most likely comparable running condition—the CO concentration would have been less than 0.1% (only 1/50th of the Flanagan case). What it all means is that

death from diesel exhaust would have taken far, far longer than the 32 minutes claimed by Kurt Gerstein and every other self-proclaimed "eyewitness" to such alleged diesel gassings. All of those "eyewitnesses" are liars. Nearly 2 million Jews had supposedly been murdered at Treblinka, Belzec, Sobibor and in the so-called "gas vans" with diesel exhaust. The evidence shows that

those alleged gassings never happened because they were technically impossible.

Erwachtist

The interesting aspects of this are twofold: to increase the CO levels from a gas engine it may be operated in a closed area to reuse the exhaust; however, a diesel engine

Continued on page 7

LETTERS

Arthur R. Butz

A Eulogy for Dr. Robert John

July 16, 2007

The best eulogy is not one of flowery praise. Rather, it sets forth facts that speak for themselves.

When I wrote my book "The Hoax of the Twentieth Century" I had a general policy of starting with a clean slate on almost all matters. Whatever the faults of my work, lack of originality was not one. I don't believe anybody who read my book carefully felt "déjà vu" in reaction to the whole of it.

Apart from a general wish to contribute something original, there was a practical basis for this policy. The works I used were almost invariably hostile, explicitly or implicitly, to the thesis I was arguing. I viewed almost all sources with suspicion and used them cautiously to cite facts, not reproduce points of view or interpretations.

An exception arose when I reached the point where the history of Zionism had to be summarized. I relied very strongly, more than the number of footnotes might suggest, on Dr. Robert John's magnum opus "The Palestine Diary", because here it was indeed, for a well-read person, a matter of déjà vu. Dr. John had seen the grave danger that Zionism posed for the West long before I did. Today only transparent pretenses deny the danger.

Though I had never met, or corresponded with, Robert I could see him as a potential comrade. I was right. After my book was published I met him. We met or spoke by phone many times over the ensuing years. His intellectual acuity persisted throughout.

On April 26 last I received an incisive and discerning e-mail

from him. About a month later a matter came up in which, I judged, Robert could be helpful. I telephoned him on May 30. His daughter answered but I heard him in the background, inquiring as to the identity of the caller. I was shocked. It was obvious from his voice that he was in bad shape. Never have I seen such a precipitous decline in a month.

He understood who had called and he wanted to speak with me but that was impossible, we thought, at the moment. I would have to wait a bit, we thought, but we were wrong. A week later he passed, that final conversation never having taken place.

We have lost a pioneer and courageous comrade who was an intellectual pillar and valued advisor until the literal end. That is how we shall remember Dr. Robert John.

Giuseppe Furioso

Imagine that the Holocaust did take place but Hitler is found not guilty at his war crimes trial due to the fact that the trial is held in Germany, the judge is incompetent, and the jury consists of former S.S. concentration camp guards. Furious, Jews file a civil wrongful death action against the onetime German Fuhrer and win a billion dollar judgment. Unfortunately, Hitler has few assets and only a small pension.

Nevertheless, his meager assets are seized, the most significant of which are a few old water colors that he painted while he lived in Vienna, his Iron Cross won in World War I and a small painting of Fredrick the Great by Anton Graff. His pension, which is a few hundred a month is "attached" 20%, the maximum allowed under the law as is his income from autograph signings. Attempts to confiscate "the Bunker", his last

address, fail after a judge rules it public property.

Desperate for money, Hitler signs a book deal with a major publishing house to write a "hypothetical" account of his role in the Final Solution titled "If I Gassed Them". Outraged, Jews use their enormous media clout to have the book withdrawn from publication. The public, by and large, is sympathetic. Later however, these same folk get a judge to award them the rights to the book as part of the civil judgment against Hitler.

The book is eventually published, becomes a best seller, and earns millions. Now there are rumors that it will be made into a movie with Steven Spielberg directing. Would that be good, or bad, for revisionism?

Rich Salzer

Two clarifications in the piece you published by me in SR141: It was Robert Countess who suggested that I spell the H. word "Holocau\$t", not Robert Faurisson. And the O'Keefe I mentioned was not the Ted O'Keefe formally of IHR, but Theodore J. O'Keefe, the late economics professor at University of Glasgow who was a big supporter of mine and who died suddenly the past spring at the age of 64.

I have a problem with my email since installing Vista in my Office program. Under certain conditions, individual emails simply vanish. I lost an email from Rich this week in which he wrote that his wife, who is Hawaiian, was in a used bookstore ten or fifteen years ago in Hawaii when she discovered a used copy of Confessions of a Holocaust Revisionist, the first little book I did. She thought I was on to something. Still does. You just never know.

OUR VOICES

The Human Face of Holocaust Revisionism

Paul Nemeth

The first person who put the whole holocaust story in perspective for me was Paul Rassinier, who actually spent quite a lot of time in captivity. If anyone cares to read his books he showed what life was like in those camps with all the blemishes. He pulled no punches, but he was bound and determined to set the record straight, and as far I was concerned succeeded beyond my wildest imagination. I learned things such as the actual SS Guards were not allowed inside the camp, which was run by *kapos*. The heaps of corpses the allied armies found in those camps were due to the fact that they could not be disposed of properly due to lack fuel for the cremation ovens.

I lived in Hungary in 1944 when the Germans started to pick up a large number of Hungarian Jews. I knew many of them as we lived in what was designated as a "Jewish House," which meant that if more than 50% of the tenants were Jewish, the house had to be marked with a gigantic Star of David. My friends all had to wear the Star of David on their coats or jackets showing everyone on the street that they were Jews.

There was a great deal of panic when the words got out that the Germans were collecting the Jews. There were many, many suicides, one of whom was an aunt of mine who was married to a Jewish Pharmacist. I remember how the women in my family all rushed to the hospital where they were trying save her and her husband. They both died. Unfortunately my aunt died a painful death as she did not take enough poison to kill her quickly. But for a goodly portion of the Jewish population of Budapest life went on as before. The Jew who had money managed to escape the fate that was reserved for the poorer Jews. Many took out Swedish citizenships handed out by the "hero" of the Jews Mr. Wallenberg. What I found strange was that the Germans, even though they were aware that this Swedish citizenship was a gigantic swindle,

observed the legalities and left these people alone.

The reason I do not like many of Jews is because of what they did to my aunt Gyoengy after the war. As I said, we lived in a Jewish House in which only our family and the Super were Christians. The apartment being in my aunt's name, she was designated air raid warden. Her job was to make sure that everyone descended into the air raid cellar and that the gas-tight

But for a goodly portion of the Jewish population of Budapest life went on as before. The Jew who had money managed to escape the fate that was reserved for the poorer Jews.

doors were closed. (Everyone had to carry their personal gas masks at all times.)

Well, after the war, the Jewish tenants denounced my aunt to the secret police and she was questioned for hours, and made stand on one leg most of the time. And all that was done because we would not swap our apartment with a Jewish family. Let me make it quite clear. Almost all those in our house were Jews, but nobody in our house was ever pursued by the Hungarian police, or by the

Germans for that matter. Nobody got ever hurt.

I have very many stories for you about the treatment of Jews in Hungary and under the Horthy regime. That did not stop my family from respecting human dignities, which was drilled into me. My father was a professional soldier but to him religion did not define a man. He did not like the Jews as a group but that did not stop him from treating Jewish individuals with kindness and compassion. When he was in command of a border regiment in Transylvania a rabbi came to him and asked for his help. The rabbi's wife was very ill and the only Jewish doctor too far away to treat her. As the man was ultra orthodox, his wife could only be treated by a Jew. Dad could have easily told the rabbi that it was none of his business and let the old woman suffer and die, but he supplied his own car and driver to take the woman to the doctor. This did not go over big with the authorities but he did not care. He was rewarded for his good deed by the rabbi giving him the special blessing that was reserved for his own son. Who knows—maybe that blessing took my father through the war in Russia.

What upset my father was exactly what upset Ernest Zundel: the blanket condemnation of the Ger-

man soldier. Although my family had been living in Hungary since the 17th century, we were originally Germans and we never forgot that. Anyway, we found it shameful the way our own governments treated our soldiers after the war. My father was proud of the fact that he never deserted his German brothers-in-arms, even under the direst circumstances, and he never forgave those who became turncoats.

What I find extremely hurtful are the lies that surround the holocaust myth. Fifty, sixty million people died in World War II and all we hear is what happened to the Jews. People keep saying that they did not know that there were KZs inside and outside of Germany. They knew of them but they knew them as prison camps which

housed all the undesirables of the Reich. What they did not know was that there were gas chambers to kill those millions in the camps. Where did the thousands who arrived in Auschwitz disappear? They were shipped to other camps—Auschwitz was more than likely a DULAG (Durchgangs Lager – a Transit Camp) than a STA-LAG (Stamm Lager – a Base Camp).

I mentioned earlier that the Germans were keeping very meticulous records of all their doings. They did not have any reason to hide their activities. When I visited Dora, one of the camps where Paul Rassinier was kept, I saw the records which contained the most minute details of all the beatings, executions and other forms of punishments that took place in the

camp, so I am sure that the same meticulous records were kept in Auschwitz and Birkenau and the other camps. Every body had to be accounted for and woe to the Camp Commander who failed in his duties. How come so little is known about Judge Morgen, who was an SS Judge who went from camp to camp to make sure that wrong doing were punished—and punished they were. Two Camp Commander were hanged for mistreating Jewish prisoners. If the point was to get rid of the Jews why punish a good officer just because he was a bit too sadistic with a Jewish inmate. According to Rassinier the Kapos (Kamp Polizei) were a sadistic bunch, who were the criminals who got looked up earlier either for crimes of having been a communist.

RAUL HILBERG DIES AT AGE 81

Holocaust Revisionism loses an authentic hero.

Bradley Smith

When I was a bookstore proprietor on Hollywood Boulevard in the early 1960s I stocked Raul Hilberg's *The Destruction of the European Jews*. I didn't read it, but I stocked it. Nice title. Hilberg didn't become a revisionist hero to me, however, until about 1988 when I learned via Robert Faurisson that Hilberg had written: "[W]hat began in 1941 was a process of destruction not planned in advance, not organized centrally by any agency. There was no blueprint and there was no budget for destructive measures. They were taken step by step, one step at a time. Thus came not so much a plan being carried out, but an incredible meeting of minds, a consensus-mind reading by a far flung bureaucracy."

Or, as Faurisson later expressed it, "Genocide by telepathy."

Anyone who reads Hilberg, knowing that his *Destruction* remains the cornerstone of scholarly work on the Holocaust, and yet remains convinced that all revisionist questioning of the Holocaust story is pointless, is most

likely suffering from Germanophobia, or is (I started to write "a moron" but reined myself in because of a natural delicacy of character) an American professor.

We all know about Hilberg now, but twenty years ago most of

us had no idea. I didn't. Until then I had a number of revisionist heroes, but they were all self-acknowledged revisionists. But with Hilberg's genocide-by-telepathy schtick I first realized that men I had been laughing at,

men like Yankel Wiernik, Elie Wiesel, and Abraham Bomba (the Barber of Treblinka, a man who like Mark Twain's wife when she tried to curse, liked to "sing" and knew the words but could not carry the tune), were revisionist heroes as much as Faurisson and Butz. Not for what they got right, but for what they were so willing to get so wrong and be so public and so stupid about it that anyone who was willing to look could recognize what they were doing and, chances were, would become a holocaust revisionist.

Hilberg has contributed to the totality of revisionist arguments on a much high level than guys like Bomba and Wiernik. Hilberg is serious in a way they were not. He did a lot of real work. My sense of things is that he was "sincere." The irony of his life might be that he was born into an age of immense drama, theater of the most brutal and murderous forms imaginable. Moreover, when he made his final decision to begin his work on the Holocaust story in 1948, he was only 22 years old. A precocious lad. Nevertheless, he was only a lad, and he was living with an immense drama of murder and brutality in which his "own people" were the acknowledged victims.

It occurs to me that that as a lad Hilberg was caught up in what Samuel Crowell terms the "delusion" that the Jews of Europe had been genocided by the Germans and that the roots of this genocide had been growing for decades before the war itself. Why would he not be? Everyone else was caught up in it. I think the "delusion" equation helps explain the following notice in an obituary in one German newspaper.

Süddeutsche Zeitung 08 August 2007

In his obituary for Raul Hilberg, Gustav Seibt writes: "Hilberg

famously interpreted a piece of writing to which everyone can relate: the train timetable. Here the word Jew never once appears, only an ominous 'L' which signaled that the transport carriages that were so tightly packed on the outward journey would be 'leer' or empty on returning. This 'L' contains the precise amount of explicitness allowed by bureaucratic form of expression, but also guaranteed by it. Hilberg remained concrete to the last, obsessed by detail and relentlessly precise."

This "L" business has been addressed by a number of revisionists. I'm not an expert on it. I think

As Sam Crowell has it in *The Gas Chamber of Sherlock Holmes*: "The gassing claim of the Holocaust derives from a complex of delusion and censorship. We are now in a position to encapsulate how each tendencies reinforced the other."

it is generally agreed that what Hilberg has documented is pretty much on track (no pun intended) but that he did not finish the job, and that his conclusions don't make sense. Example: If Hilberg "remained concrete to the last, obsessed by detail and relentlessly precise," how could he write: "[W]hat began in 1941 was a process of destruction not planned in advance, not organized centrally by any agency. There was no blueprint and there was no budget for destructive measures. They were taken step by step, one step at a time. Thus came not so much a plan being carried out, but an incredible meeting of minds, a consensus-mind reading by a far flung bureaucracy." Not explicit, not precise, not concrete, no detail—but relentless in forwarding the

delusion that goes to the "unique monstrosity" of the Germans.

As Sam Crowell has it in *The Gas Chamber of Sherlock Holmes*: "The gassing claim of the Holocaust derives from a complex of delusion and censorship. We are now in a position to encapsulate how each tendencies reinforced the other. The gassing legend seemed to have been endemic in Europe for several years before the outbreak of World War Two. At that time, and in conjunction with the National Socialist euthanasia program, conducted in secret, the rumor of gassing developed more widely. Once the Germans began large-scale deportations in the spring of 1942, the typical disinfection rumors arose, as they had in previous decades, but this time they tended to focus on the gassing claim. These rumors passed through the BBC, which gave the rumors authority, and in turn created the feedback loop for their further development. In this respect the growth of the gassing rumors should be distinguished from such phenomena as the War of the Worlds panic, because in the latter case official denunciation of the claim was immediate. But in this case there were no official pronouncements about the extermination rumors at all, but simply the repetition of these claims."

Still, we want (always, always) to give the devil his due

Hilberg was deluded about how the Germans wanted to kill all the Jews on the planet, but he was more objective about the behavior of some Jews. Following are excerpts from interviews Hilberg gave to the press about Norman Finkelstein's *The Holocaust Industry*. I have gotten the following from Finkelstein's Webpage.

Thank you, Norman.

Valor (Brazil)

To say that the Holocaust has been used in order to secure Palestine for the Jews is nothing new and we know how important it was in the creation of Israel. Nevertheless it will be a bitter yet necessary reminder to the community.

I agree with [Finkelstein] that people overestimate the number of survivors and that the concept itself is ill-defined—it includes not only the victims of the camps—and it is true that there are an exaggerated number of compensation requests made.

There is something radically wrong in this exploitation because it is an issue that should not be used to make money and I must confess that I found the whole affair with the Swiss banks disturbing. The Jewish-American community is very prosperous and there is no reason for them to ask the Swiss for money. That seems obscene to me.

Swiss National Radio (SBC-SSR)

I would in substance agree with what [Finkelstein] says because I have said much the same things myself and the methods of the World Jewish Congress and some other organizations or people allied with it in his campaign I feel are detestable. I don't subscribe to them.

Well, even if [anti-Semites] do use it in that fashion, I'm afraid that when it comes to the truth, it has to be said openly, without regard to any consequences that would be undesirable, embarrassing. The fact is that we have now crossed a line, we have seen an action that I personally cannot defend in terms of the tactics and also of the sums of money involved in the claims against not only the Swiss Banks but now extensively in other matters as well.

Berliner Zeitung, by Eva Schweitzer

Yes, because it is held against him that he compares the fate of the Jews with the Palestinians, who were expelled by the Israelis. American Jews can't stand that. In addition, he wrote the book, *A Nation on Trial* (together with Ruth Bettina Birn), in which Daniel Goldhagen's book, *Hitler's Willing Executioners*, is criticized. Goldhagen is very popular in the US, even though his scholarly standard is at the level of 1946.

The American Jewish community is the wealthiest and most successful in the world. Already

Today there are hundreds of courses on the Holocaust in the US. And when scholars want to get a teaching position or publish a book, it works best if the topic is the Holocaust. The same is true for newspapers.

ten years ago there were 18 Jewish billionaires, now there are many more. One of them is Edgar Bronfman, president of the World Jewish Congress (WJC) and one of the main shareholders of Seagrams. These people could put an end to poverty among Holocaust survivors within one week.

Many intellectuals in the US use the Holocaust to get positions at universities or museums. The German Studies Association—an association of American scholars specializing in German culture—has been around for decades. But students were not interested in post-war Germany. Only when the Holocaust was discovered as a topic—this happened 15, 20 years ago—did the association begin to blossom. Today there are hundreds of courses on the Holocaust in the US. And when scholars want to get a teaching position or publish a

book, it works best if the topic is the Holocaust. The same is true for newspapers. If I am listening to "Deutsche Welle" [a German radio program], I experience a totally different Germany than when I am reading the *New York Times*.

During the Cold War the US had to show consideration for its allies. For this reason, no questions concerning Turkish collaboration with the Nazis are raised to this day—because Turkey is an important ally of the US and Israel. But in Europe Jewish organizations can nowadays collect money without jeopardizing the security of the US. I personally would like to know why the WJC has hardly put any pressure on Austria, even as leading Nazis and SS leaders were Austrians, Hitler included.

Immediately after the war, the US wanted to make the Russians withdraw from Austria, and the Russians wanted to keep Austria neutral, therefore there was a common interest to grant Austria victim status. And later Austria could cry poor—though its per capita income is as high as Germany's. And, most importantly, the Austrian PR machinery works better. Austria has the opera ball, the imperial castle, Mozartkugeln [a chocolate]. Americans like that. And Austrians invest and export relatively little to the US, therefore they are less vulnerable to blackmail.

First of all, it is difficult to define who counts as a Holocaust survivor. Somebody who was in Auschwitz or hiding in the woods counts. But somebody who was living undetected in a Paris apartment or was married to a non-Jew? Or somebody who could immigrate to the US? I would not think so.

[Quality control is missing in Holocaust studies] in respect to several of the elite universities. This is the only reason why Gold-

hagen could obtain a PhD in political science at Harvard. There was nobody on the faculty who could have checked his work.

A New Interview in *Le Monde*

Finkelstein effectively asks: What have American Jews made of the Holocaust? And he answers: a systematically bad usage, as much on the part of Jewish organizations as Jewish intellectuals. He qualifies as sterile the argument on the “uniqueness” of the Holocaust, and implicitly rejects the idea that Israel and the Jewish community at large can count on the Holocaust to serve such and such privilege, such and such function.

Of course, let us not forget that the creation of Israel and the mindset of Jews generally are inseparable from the traumatic experience of Nazism. If non-Jews can be sickened by paranoia, for Jews it is a remedy.

The political power finally obtained by the Jews can create a delicate situation. The non-Jewish world is poorly equipped to counter Jewish demands for reparations. And facing pressure, it makes concessions beyond the limits of justice. For example, let us note the grossness of the offensive undertaken by American Jews against the Swiss banks—among other European economic targets. The self-appointed commander-in-chief of this Holocaust industry operation is Edgar Bronfman of Seagram, the empire of alcoholic drinks. He designated himself leader of the Jewish world, including the Jewish dead, who can’t voice their opinion. He openly declared that the Swiss banks lacked integrity, and mobilized the U.S. Congress and other high-ranking officials to attain his goals.

The Swiss banks agreed to pay \$1.25 billion, that is, \$125 million at the 1945 rate. Did the banks really owe this colossal sum of money? Was world Jewry so rich

at the end of the Depression for such an amount of money to be left sitting in Swiss bank accounts? Hard to believe.

Moreover, close to \$900 million will be paid by German funds for former Jewish slave-laborers. Each recipient will receive around \$7,500. This would mean that 125,000 former Jewish slave-laborers, about half of those who survived, would still be alive. Is this a realistic calculation? *Is it even a calculation?* Could 240,000 Jews have actually survived the brutality of the German camps? Probably not. Nonetheless such amounts of money are today being extorted by *a Jewish leadership that is as furious as it is ignorant* [emphasis above added]..

Let’s give the fellow his due. He was sincere, he worked hard all his life, he suffered under a terrible historical delusion, but he did not support the ugly work of greed and aggrandizement as did the WJC and its clone organizations.

Fritz Berg, Continued from page one

operated in a closed place will stall out because of the much higher level of oxygen it needs for combustion.... thus the CO levels can never reach serious lethal amounts. The continued insistence on the use of diesel engines makes the hollowcost claims even more absurd than they already are.

Carto’s Cutlass Supreme

Yes, but the alleged gas chambers didn’t recycle the air, and in this Flanagan paper, the air isn’t recycled either. The man was in a forest, not in a garage.

Erwachtist

I realized that the “gassings” were alleged to be diesel exhaust vented into the chambers, in which case a lethal level would not be soon possible, if at all; they’d

probably die of starvation first. The matter of this man being in the forest escaped me, I guess more details would be needed of the mechanics involved.

However, the absurdity still rests in the fact that diesel exhaust is claimed to be used instead of the engines most capable of producing CO. Although the time factor raises some interesting questions about the expediency of using exhaust under any circumstances.

Friedrich Paul Berg

There are some additional points I want to make for the highly intelligent audience here at this forum. The death described by Flanagan took far longer than predicted by expert toxicologists Henderson and Haggard in their

classic book *Noxious Gases* (1943). There it was predicted that 0.4% CO would cause death in less than one hour.

Using the commonly accepted rule of thumb that is sometimes known as “Henderson’s Rule,” that would mean that death in half-an-hour would require 0.8% CO (double the amount for one hour) and 1.6% for only fifteen minutes (double again). The remarkable fact about the Flanagan case is that the victim was exposed to an average CO concentration of 2.5% for 20 minutes and was still alive at the end of that period. In other words, my earlier analysis based on Henderson and Haggard which appeared in my essay “Diesel Gas Chambers” in 1984 was far too conservative. No doubt, some

people would have died but many would have survived and, therefore, the Gerstein scenario would have been totally ridiculous. The alleged diesel mass murders at Treblinka, Belzec and Sobibor never happened!

Another classic piece of expert literature is Von Oettingen, *Carbon Monoxide: Its Hazards and the Mechanism of Its Action*, U.S. Public Health Service, Bulletin 290. There we are told that CO concentrations from 0.50 to 1.00 would cause carboxyhemoglobin levels of from 73% to 76% in 2-15 minutes. That would correspond to almost certain death. And yet, in the Flanagan case with more than double the CO concentration, the victim was still alive at twenty minutes into the gassing.

One should also bear in mind that in the Flanagan case, the victim was trying to kill himself and was not holding his breath, as far as anyone can tell. That would have prolonged his death even more. Jews in a gas chamber would have almost certainly been holding their breaths as soon as they realized they might be gassed.

The diesel mass murder allegation is being grudgingly abandoned by Nizkor and a group around Sergey Romanov in favor of a new theory that gasoline exhaust was used instead. If gasoline engine gassings had happened, the corpses would have appeared “red,” or “cherry-red,” or “bright red” because of the high CO levels. Those are the characteristic indications of fatal CO poisoning. Non-fatal instances of CO poisoning may appear bluish, or with a pallor—but fatal cases are red with few exceptions. That is extremely important because nearly all of the so-called “eyewitnesses” to such holocaust gassings have consistently claimed that the dead victims were “blue” or “bluish.” That never happened. The exterminationist case is

trapped in a quagmire of lies. Tweaking the story, does not help the exterminationist case. It never happened!

Carto’s Cutlass Supreme

It’s something to see the evolution of the story as a result of Berg:

First the believers try to go with the idea that restricting air intake would make higher CO. Of course restricting air intake chokes the engine also.

When the modified diesel engine is just a losing debate, then they start to move to a gasoline engine.

Berg single-handedly forced them to modify their story when they couldn’t modify the engine.

Not to mention Berg likely having a lot to do with saving Ivan Demjanjuk by calling attention of Pat Buchanan about toxicity of diesel. See the Wikipedia entry for Pat Buchanan and see Berg’s influence on saving Demjanjuk, though Berg isn’t actually mentioned.

Hannover

Fritz Berg is as good a man as there is. He has helped save an innocent man’s life from the fraud that is the ‘holocaust’. He has exposed judeo-supremacism for the evil that it is.

And then I want to add this:

Berg wrote: The diesel mass murder allegation is being grudgingly abandoned by Nizkor and a group around Sergey Romanov in favor of a new theory that gasoline exhaust was used instead.

Yes, that would be the ‘Sergey Romanov’ who has been trounced at this forum. I invite our readers here to read his laughable attempts to buttress the impossible ‘holocaust’ storyline. Judeo-supremacists are a day late and a buck short, they are stuck with another of their absurd lies, and as a

result have been hoisted by their own petard.

In discussing the Gerstein ‘statements’; Leon Poliakov, who is a French-speaking Jewish ‘historian’, said: “there is little to add to this description from Diesel motors as death agents.”

According to Poliakov, more than a million and a half people were killed with Diesel exhaust (fn. 10). For more on the alleged ‘diesel gassings’ and why Yad Vashem would attempt to switch: <http://www.codoh.info/gcgv/gcdiesel.html>. And in the German edition of *NS-Massentötungen* by Kogon, Langbein, Rueckerl and others from 1983, we have the following text on page 173:

“Der Motor selbst befand sich nicht in einem besonderen Raum, sondern stand offen etwas erhöht auf einem Podium. Er wurde mit Dieselmotorkraftstoff betrieben.”

The English translation which appears in Kogon (1993) says on page 130: “The engine itself was not in a separate room but stood in the open, raised on a platform. It was a diesel engine.”

Dieselmotorkraftstoff translates to “diesel fuel” and not to “diesel engine.” But that is minor. [Diesel fuel cannot be used in a gasoline motor.]

What is truly funny is the idea that the Nazis would mount their poison-gas-generating diesel on a podium or platform in the open without any enclosure or cover. That is truly brazen in a country that is notorious for harsh winters and rain. But of course, the Nazis wanted everyone to get a good look at their homicidal diesel, right? And as the diesel got up to speed and ran for half-an-hour at a time, that wooden podium or platform would have been so much fun to watch as the diesel vibrations tore it to pieces.

But here is an even bigger problem, as I see it—there is no

mention of anything being attached to the diesel engine. There is no mention of any kind of pump, or propeller, or electric generator being attached to the diesel to provide the LOAD needed to cause the diesel to produce toxic exhaust. Any likely loading device or arrangement would have been as noticeable as the diesel itself since it would have also been rather heavy and bulky. A pump or generator would have also had to be carefully aligned with the diesel on a rigid base or else the vibrations would have been even more spectacular than those from the diesel working alone.

Jnovitz

Perhaps they will have to revert to death by oxygen depletion (which is what Professor Pfannenstiel claimed in his testimony regarding blue coloring).

CASE REPORT

Suicidal Asphyxiation by Inhalation of Automobile Emission without Carbon Monoxide Poisoning

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ABSTRACT: Reported herein is the suicidal asphyxiation of a young man due to exhaustion of oxygen in the interior of a sealed automobile into which the exhaust emissions were diverted. His blood carboxyhemoglobin concentration was less than 5% saturation. The car was equipped with a catalytic converter and when tested, the exhaust carbon monoxide concentration was 0.01%.

Friedrich Paul Berg

In reply to Jnovitz I just want to point out that any diesel would

have normally exhausted more than enough oxygen to sustain life indefinitely. Diesel exhaust from any idling diesel in an open space contains about 16% oxygen. That level of oxygen is not even considered harmful.

The dangers become serious, however, if the diesel is in an enclosed space with people breathing and rebreathing the exhaust because, in such a scenario, the exhaust will pass through the engine again and again until so much oxygen is consumed that the engine stalls. The death of any trapped persons may then occur before the engine stalls. But nothing like that has ever been alleged for any of the Nazi diesel gas chambers. There is, for example, no mention of any diesel stalling. Supposedly, they sometimes had trouble starting the engine—but that is it.

Friedrich Paul Berg

Learn everything at
www.nazigassings.com

Why I Must Rewrite Everything I Have Written about Diesel Gas Chambers

by Friedrich Paul Berg

Until a few weeks ago I had believed that one could have committed mass murder with diesel exhaust if the diesel engines had been connected to some kind of heavy load. But now, even that possibility is no longer valid and it is now safe to say that the diesel gas chamber claims have absolutely no merit at all—even if the diesel engine had operated at maximum load.

The one remaining possibility is that the diesel might have been overloaded. But that would have meant the engine would have been smoking, literally—and, in effect, producing so much solid material that some solid buildup would be occurring inside the cylinders and requiring frequent engine overhaul, and probably replacement as well. An extraordinary case of suicide with gasoline engine exhaust re-

veals that even with gasoline engine exhaust, death is far from quick. But how quick?

A British essay by Flanagan et al examines the case of a 36-year-old man in good physical health who had a tape recorder running during his suicide. The tape-recording provided that rarest kind of information about any automotive suicide—kila timeline. The last sounds recorded occurred twenty

minutes after the victim turned his car's gasoline engine on. A reconstruction of the suicide showed that the CO levels had increased steadily over that period reaching nearly 5% before the victim ceased making any sounds. Death came even later. .

If the engine had been a diesel running under a heavy load, the maximum CO concentration would have been only 0.5% (only 1/10th

the concentration of the Flanagan case). If the engine had been a diesel running only at idle—which is the most likely comparable running condition—the CO concentration would have been less than 0.1% (only 1/50th of the Flanagan case). What it all means is that death from diesel exhaust would have taken far, far longer than the 32 minutes claimed by Kurt Gerstein and every other self-proclaimed “eyewitness” to such alleged diesel gassings.

All of those “eyewitnesses” are liars. Nearly 2 million Jews had supposedly been murdered at Treblinka, Belzec, Sobibor and in the so-called “gas vans” with diesel exhaust. The evidence shows that those alleged gassings never happened because they were technically impossible. Roughly 2/3 of all alleged Nazi gassings were supposedly carried with diesel exhaust—and so the emerging evidence is enormously important. The Flanagan et al essay with its invaluable timeline appears at

<http://p102.ezboard.com/frodohforumfrm12.showMessage?topicID=312.topic>

The death described by Flanagan et al took far longer than predicted by expert toxicologists such as Henderson and Haggard in their classic book *Noxious Gases* (1943). There it was predicted that

0.4% CO would cause death in less than one hour.

Using the commonly accepted rule of thumb that is sometimes known as “Henderson’s Rule,” that would mean that death in half-an-hour would require 0.8% CO (double the amount for one hour) and 1.6% for only fifteen minutes (double again). The remarkable fact about the Flanagan case is that the victim was exposed to an average CO concentration of 2.5% for 20 minutes and was still alive at the end of that period. In other words, my earlier analysis based on Henderson and Haggard which appeared in my essay “Diesel Gas Chambers” in 1984 was far too conservative. No doubt, some people would have died but many would have survived and, therefore, the Gerstein scenario would have been totally ridiculous. The alleged diesel mass murders at Treblinka, Belzec and Sobibor never happened!

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The Holocaust Ideology: A Threat to Human Life

Paul Grubach

Editor’s note: The following article, written shortly after the Persian Gulf War of 1991, originally appeared in the now-defunct, Holocaust revisionist periodicals, *Remarks*, Issue # 7, July-August 1991, p.9, and *The Spotlight*, 20 January 1992, p. 4. Today, sixteen years after it was first published, it is more relevant than when it was first written. In a direct, literal

sense, the Holocaust ideology has become a threat to human life. For this reason alone, a policy of subjecting it to intense scrutiny is wholly justified. In order to clarify this, consider the following.

The efforts of a pro-Zionist, Jewish member of Congress, Stephen Solarz (D-N.Y.), were crucial in getting the United States involved in the Persian Gulf War. He was a co-sponsor of the bipartisan resolution authorizing the use of military force in the Gulf. Concerning his motivations and “justifications” for his hawkish behavior, he made the following admissions.

In a speech at Georgetown University on January 17, 1991, one day after the U.S. air strikes began against Iraqi targets, Solarz said: "Enough Jews have been gassed in our century. For that reason alone our [military] strike last night [against Iraq] was justified."¹

Then, in May, at the 85th Annual Dinner of the American Jewish Committee, he again admitted the Holocaust doctrine was the ideological driving force behind his pro-war activism. He requested that Congress authorize the use of force against Iraq because "I [Solarz] was overwhelmed by the thought of six million Jews killed in the Holocaust."²

The important point here is this. The very idea of the "six million murdered Jews" motivated Congressman Solarz to co-sponsor the resolution in Congress sanctioning the use of force against Iraq. The end result? American troops were sent to the Gulf where a number of them along with thousands of Arabs met their deaths. The Holocaust ideology has been used (and will be used for the foreseeable future) to promote war policies that culminate in the loss of life. In this sense, it is a real threat to human life. For this reason alone it should be subjected to intense scrutiny.

If we Americans are going to send our soldiers off to die on foreign soil, then we have the moral duty to publicly scrutinize all of those doctrines which are used to promote and "justify" such actions.

The reader should ask: "What if the popular view of the Holocaust is a hoax?" Then, we have a false doctrine, a myth, a lie, which is being used to promote and "jus-

tify" pro-war policies that culminate in death and suffering for thousands of people—an intolerable situation indeed. And even if the Holocaust doctrine is true, why should Americans have to shed their blood for Jews in Israel? Let the Israeli Jews tend to their own problems.

Let me put this in the starkest and ugliest light: I am not sure, but I believe, that if the choice were between the survival of Israel and that of the remaining 4 or 6 billion peoples of the world, I would choose the 4 million [Jews in Israel]."³

And yet, there is even a more outrageous example of how the "Holocaust" doctrine is a threat to all life on earth. A book published in 1989, *Testimony: Contemporary Writers Make the Holocaust Personal*, is a landmark volume in which contemporary Jewish novelists, essayists, and poets tell how the Holocaust ideology has affected their lives and thinking. The testimony of the award-winning writer Jane De Lynn is quite shocking. She wrote: "Although in general I believe in nuclear disarmament, I am GLAD Israel has the atomic bomb, and the continued existence of Israel is the only cause for which I consider it justifiable to use nuclear weapons. Let me put this in the starkest and ugliest light: I am not sure, but I believe, that if the choice were between the survival of Israel and that of the remaining 4 or 6 billion peoples of the world, I would choose the 4 million [Jews in Israel]."³

Get the picture? Because "six million Jewish lives were lost in the Holocaust," nuclear destruction of the non-Jewish, Gentile world may be preferable and justifiable in order to save Jewish Israel!!!

The reader should keep in mind that Ms. De Lynn is not some insane derelict whom everybody ignores. She is a prominent writer who commands a respectful hearing in Jewish and Gentile communities. How many other Jews in powerful places have beliefs similar to hers? The sheer danger of such thinking should be intuitively obvious.

The only way to expose and refute such thinking is by education and public debate. In a word, by showing the American people how false the orthodox view of the Holocaust really is.

Historical Revisionism. Now more than ever!

Footnotes

1. See William Bole, "Congressman vs. Ethicists: Debating War's Morality as Battle Rages," *Christian News*, 28 January 1991, p. 6. This was a Religious News Service article that presumably was published in many other periodicals across the United States.

2. See Darrell Turner, "Remembering Six Million Jews Killed in the Holocaust: Jewish Group Honors Cheney and Solarz for Roles in Gulf War," *Christian News*, 13 May 1991, p. 23. This was another Religious News Service article that presumably was published in many periodicals across in the United States.

3. *Testimony: Contemporary Writers Make the Holocaust Personal*, edited by David Rosenberg (New York Times Books/Random House, 1989), p. 65.

"Some days you're the bug; some days you're the windshield."

IN THE NEWS

Special Web Report from Legalienate.blogspot.com

Martin Bohrman Alive! Simon Wiesenthal Center Tracks Down Hitler's Private Secretary Posing as ADL chief Abraham Foxman

Bohrman says assumed identity fomented anti-Semitism "beyond the Fuehrer's wildest dreams" Abraham Foxman never existed, thereby proving theories entertained by those who said "this guy can't be real." The ADL closes its doors, bank accounts and phone lines. Bohrman says obnoxious Foxman character was found believable, thereby proving his own innocence. Israel charges identity genocide. Liberals remain dumb, conservatives stay deaf, rest of congress continues blind.

Southern Poverty Law center begins new fund raising drive to stop Master Race from masquerading as Chosen People. Dershowitz to prosecute Bohrman and defend Foxman on grounds of diminished capacity and suffering caused by painful confusion over identical last syllable of names. Holocaust industry shares drop. Market consumed by hysteria. Consumers gripped by fear. Bush calls for war on mental terror, anti-Semitism and Jimmy Carter.

Legalienate was able to obtain this brief interview with Martin Bohrman.

Legalienate: How were you able to maintain your disguise?

Bohrman: It wasn't easy. Sometimes I tired of being a Nazi, but my best protection was to continually promote Jewish supremacy, which bred the anti-Semitic backlash I live for.

Legalienate: Did anyone ever suspect your real identity?

Bohrman: Only once, when I compared Elie Wiesel to Pinocchio.

Legalienate: What's been the general reaction to your "outing"?

Bohrman: Shock, disbelief, hysteria, offers to do a book, movie and a TV series, and a Hollywood proposal to nominate me for an Academy Award.

Legalienate: What are your current plans?

Bohrman: I want to found a Holocaust Museum in Mecca.

Legalienate: Anything else?

Bohrman: I'd like to complete my 64th edition of "The New Anti-Semitism."

Legalienate: Any advice for young people?

Bohrman: You can never have enough enemies. Dream big, blame others for your own faults, and cash in.

Legalienate: Thank you Mr. Bohrman. Now, please stay tuned for further details at six, following televised executions of Holocaust Deniers and Barry Bonds. <http://legalalienate.blogspot.com/>

(Thanks to Frank Scott for this.)

The Jewish Advocate informs us that committees in the U.S. House of Representatives and Senate are reviewing the "Simon Wiesenthal Holocaust Education Assistance Act."

If it passes the Feds will distribute \$10 million to "select organizations" (CODOH?) to be used to develop Holocaust curriculum guides and training for teachers.

Rosian Zerner, a Holocaust survivor from Lithuania, is pushing the bill. He says Holocaust education it is necessary because "there are **so many Holocaust deniers.**" Congressman Barney Frank (D-Mass.) decided earlier

this month to become a co-sponsor of the bill. Frank is "doing this for the world."

U.S. Senator Robert Menendez, who is the author of the bill in the Senate, told the Advocate in an e-mail that the Holocaust Education Assistance Act is needed now more than ever because there are **some who still deny "the Holocaust's very existence."**

So it's our fault. I can accept that.

In the *Frankfurter Allgemeine Zeitung* German writer Reinhard Kaiser questions the logic behind "memorial laws" that make denial of the Holocaust or genocide a punishable offence.

"The credibility of the Holocaust suffers when not believing it becomes taboo. It could be that in the not too distant future the credibility of the Holocaust [will] diminish further—with the passage of time, with the death of survivors who can give living testimony, with the fading of memories that are passed on from one generation to the next, with the integration of a growing number of people from countries with different cultural and historical backgrounds. Educating people about it will become increasingly necessary and difficult.

"Perhaps it would be better to allow ourselves the freedom to abandon the regulations governing the denial and trivialization of the Holocaust and follow the examples of Great Britain and the United States, where there have never been such laws, instead of generalizing them in the form of some European framework agreement on how to deal with controversial chapters of history."

This in a major German daily. Nice, eh?

Abraham Foxman, maximum leader of the ADL, has been accused of engaging in “genocide denial” by Sharistan Melkonian—chairwoman of the Armenian National Committee of Eastern Massachusetts. The story was reported in the *Boston Globe*.

In a separate interview, Foxman maintained his position that the ADL does not have a role in the dispute between the Armenians and the Turks. “We’re not party to this, and I don’t understand why we need to be made party,” Foxman said.

Foxman said he is surprised that he has become a target of Armenians. The ADL has no official position on the Armenian genocide. “I’m not going to be the arbiter of someone else’s history,” he said in the interview, adding that he does not believe that Congress should either. When asked specifically if what happened to Armenians under the Ottoman Empire was genocide, he replied, “I don’t know.”

The ADL only takes positions, he said, on current events, not on something that happened in the past.

Like, if we argue today that the Turks did not genocide the Armenians, the ADL on principle has no official position on the matter. Like if we argue today that the Germans did not genocide the Jews, the ADL has no official position on the matter.

So long as Abraham Foxman is consistent in principle, we will continue to honor him.

(JTA) A newly discovered box of Hitler’s records included music by Jewish composers or played by Jewish musicians.

Kept in a box for 62 years in the attic of a dacha near Moscow, the collection of gramophone discs had been taken from Hitler’s Wilhelmstrasse bunker in Berlin by a Red Army reconnaissance officer, Capt. Lev Besymenski. Besymenski, who died this summer at the age of 86, was Jewish. After his death, his daughter Alexandra brought the box of some 100 LPs to Germany’s Spiegel magazine.

Hitler’s collection included works by the Russian composers Borodin, Rachmaninov and Musorgski. In one of Hitler’s albums, the famous Polish Jewish violinist Bronislaw Huberman played works by Tchaikovsky. This has

surprised historians, since Huberman, who fled Vienna in 1937, a year before the Anschluss, had been declared an enemy of the Third Reich. Hitler wrote in *Mein Kampf* that Jewish art “never existed.”

Alexandra Besymenski said her father had told her that in May 1945 he and his comrades had been dispatched to take an inventory of objects in Hitler’s bunker and the chancellery, which lay in ruins. While others collected silverware engraved with the initials “AH,” he took albums from Hitler’s collection, which he found in numbered boxes, packed for delivery to the Eagle’s Nest headquarters in Berchtesgaden.

Besymenski said her father had explained that while he had played some of the records for friends in the early years after the war, he later decided to stow them away because he did not want to be considered a looter.

I think this makes it rather clear. If Hitler listened to a fiddle being sawed by a Jew to music written by another Jew, the Holocaust did not happen and we can all go home. Thank G-d it’s over.

Fragments from the Journal of a Holocaust Revisionist

Bradley Smith

*** Domingo is a left-wing intellectual, a professor who gave up teaching for selling art, an encyclopedia of information about cinema, a family man who takes his responsibilities for family seriously no matter how complicated they might be. I try to get to his office once a week or so to chat him up. Oftentimes we talk about issues associated with how Latin America can protect itself from American imperialism. We are agreed—not easily. The other day when I walked in he had been reading *Smith’s Report* and laughing at the troubles I am making, and the troubles others are making for me.

He greeted me warmly. “You are a plague, Senior. Oh yes. Everyone sees you as a plague. How does it feel?” He was laughing and shaking my hand enthusiastically. “You are a walking plague.”

*** Early evening. Out walking when I run into Michael, an American drunk who has been living on the street down here for the last year or so. He looked terrible. He always looks terrible, but now

it was worse. He’s in his forties I suppose, a bit smaller than me, and when he can talk he is always rational, and to the point. Today he was especially filthy, and he’s growing a blondish beard. There is

no evasiveness in him. I have offered to get him into rehab, but it's not for him. He says you have to "be ready" to go into rehab. He's been there, done that.

We chatted for a few minutes. When I ask him where he's sleeping these days he says, "Anywhere I can find a ditch."

How is he?

"I'm higher than a kite." He draws back his filthy jacket and I see the half-empty pint in the inside pocket. "I'm well-fed," he says, "and well watered."

There is something wrong with his face but I can't make out what. It's his left eye. It stays closed.

"What's the matter with the eye, Michael?"

"What eye?"

"The one you can't open."

He uses both hands to open the eye for me. The fingers on one hand pull the eyelid up, those on the other hand pull the cheek down. There's nothing there. There's no eye. There's no hole. Just meat.

"Jesus, Michael, what's with the eye?"

"Cancer. I went to the other side and they took it out."

"The eye? What happened with the cancer?"

"They took it out?"

"Are you on medication?"

He pats his jacket pocket.

"I've been on medication ten years now."

I take out a business card and write my Mexican telephone number on the back.

"Oh, yes. The intellectual."

"You call me if I can help."

"You're a good man."

"Uh huh."

"You got a dollar you can give me?"

"Yeah." I give him a dollar bill. Then I pull out a 20-peso bill and give him that. "That's worth about two dollars."

"I know what it's worth. You're a good man."

The moment the two bills are in his hand he walks off. Tonight, well watered and perhaps well fed, Michal will find a ditch someplace.

*** I'm reading the Tao Te Ching with an introduction and commentaries by Chang Chung-yuan. I don't know who Chung-yuan is, and in his book he doesn't say. Very Tao. I started reading it in 1977 in Hollywood.

I'm taken by the fact that Lao Tzu was born about 560 BCE. The sophistication of the text, even in translation, is remarkable. The fifth and sixth centuries BCE revealed a remarkable ability to think and to put the thinking in writing, from East to Middle East, or where the people were. How many centuries, how many thousands and tens of thousands of years were necessary to develop the language necessary to express such subtleties? Could men living in unimaginably primitive conditions a couple hundred thousand years ago like so many wolves think with an abstraction and beauty that resembles a Lao Tzu? How did it all come about? I don't get it.

Late this afternoon I take Chung-yuan's book and start out for a walk. A fine, warm, breezy evening. By the time I get to the corner I'm hurting all over and decide it's the wrong afternoon. Around the corner there is a little café with a counter and stools outside in a dirt yard. I take a stool at the counter and order a Negra Modelo and a couple fish tacos and settle down to read.

On page 191 I read: "Heaven and earth are not benevolent. They treat ten-thousand things indifferently." Memory recalls the images of Dafur, Iraq, Palestine, Afghanistan that I have seen on the television. Thought moves quickly to identify heaven and earth with the

concept of God and considers for a moment, and then a bit longer, what appears to be His indifference to all of it.

While I read, the setting sun shines its light on my back and over the right shoulder. It lights up the old brown pages of the little Perennial paperback book I bought in Hollywood thirty years ago. At one point, pausing to pour beer into my glass, I look up the street and see that while the air is still full of sunlight, some drivers have already turned on their headlights and I watch the lights pass by the trunks of the young palm trees planted in the center divide of the street. The pattern of the staccato movement of the lights passing through the tree trunks is absorbing and very beautiful.

*** Chang-yuan makes a number of interesting references to Heidegger, a fellow I have not read. I recall the scandal a few years ago about his connections with the N.S. regime. Chang-yuan writes: "What Heidegger refers to as the truth of being is the origin of beauty, which is not beauty itself. It is to this origin of beauty that Taoist philosophers lead. Lao Tzu says: "When words express truth, they are not refined. When words are refined, they do not express truth."

I read this several times before I get it. Then it's obvious. The part is not the whole.

*** Wasting time, channel surfing. Bill Gates says he never watches television. I contemplate his position in life, and I contemplate mine. I continue surfing.

*** I have been writing about the "irrational vocabulary" that the American professorial class uses with regard to the Holocaust question. I used it in Tehran, in Otay Mesa, and in *Smith's Report*. Chicago Bill convinced me that the

vocabulary in question is not irrational at all, it achieves precisely what it is meant to achieve, the taboo that prevents an open debate on the H. story. He convinced me that the vocabulary the professors use is “immoral,” because it is not fair. If it is not fair, it cannot be moral. And now O’Keefe has come forward with the observation that I am forgetting those who administer the universities—those who employ and manage the professors. Yes, I will have to take those in administration seriously. It was the administration at St Paul recently that denied tenure to Professor Norman Finkelstein as punishment for his *The Holocaust Industry* and other writings of his on the same matters. It wasn’t the professors who got rid of him, but those who administer the professors.

*** Reading Chang-yuan when he references Heidegger’s *On the Way to Language*, a book I am not familiar with. Whenever I hear Heidegger’s name I am reminded that he was condemned a few years ago for not having been entirely opposed to German National Socialism. I don’t think he is much referenced any longer. He has been “shamed.” While thought reviews that memory, it volunteers the idea that “Palestine is the shame of the Jews.” How was the connection made? The word “shame.” Thought doesn’t like the sound of it. Ever inventive, after a moment it corrects the words to read: “The Israeli State is the shame of the Jews.”

*** I have to solicit new subscribers to *Smith’s Report*, and encourage some number of them to become contributors. At the same time, it is remarkable what one man (or woman) can do by helping fund a project like this. We need an infinitesimally small percentage of the market for a revisionist pro-

ject to be financially sound and make a tremendous splash. It takes money to get the project out into the public eye, and it takes money to keep it there. Not a lot. Throughout the 1990s one supporter carried the bulk of the Campus Project.

One supporter.

*** Sunday morning, watching the Chris Mathews show. Hussein B. Obama (as Ann Coulter has it) says as President he would talk with people like Chavez, Castro, and Ahmadinejad. It is pointed out that these guys are tyrants and killers, and that Ahmadinejad is a “Holocaust denier.” Matthews laughs. Holocaust denial has come into the Presidential campaign.

*** Brad Rader invited me to lunch in the new seafood place on the Boulevard, The Lobster Shack. Wonderfully designed room by a lady architect. Radar is a writer interested in computer games and Japanese cartooning.

He has singular views about culture and politics. He appears to believe in the efficacy of mass-murder to advance civilization. The entire Muslim world, the folk in sub-Saharan Africa, the populations of the Indian sub-continent should all be exterminated. They are not contributing to the advancement of civilization, and there’s not enough room and enough resources to feed the folk they are producing. The Vatican should be nuked because it refuses to encourage the use of condoms in Latin America, which is a direct cause of population growth here.

I suggest that it is not the Vatican that is responsible for population growth in Latin America but the folk in Latin America who insist on having sex. I see it as an irrefutable observation, but Radar is incredulous. I insist. Why kill celibate men who do not have children, and not kill the people

who refuse to stop having sex and do have children? I’m beginning to get in the mood. The sheer logic of my argument sweeps me away.

“The answer to people having too many children is to kill everyone who is having sex. It’s obvious. How can killing people who do not have sex, and letting people live who do have sex, solve the problem?”

I think it’s terribly comic. I’m starting to get rowdy. I shout: “If they have sex, kill ‘em. That’s the answer.” I slap my hand on the tabletop. “Kill ‘em all. What the hell do they think they’re doing?”

Radar is silent, looking at me.

I’m still shouting and trying to not laugh: “Or kill the women. They’re the ones who have the kids in the first place. Kill the women and get this population issue under control. Ladies, you have sex, you die! Let’s be serious here.”

I’m on a roll. I notice that Radar is not participating. He looks rather grim. I decide to calm down. When I’m quiet and not laughing at my own tremendous sense of comic irony, I learn that he is offended. He tells me that I am talking to him as if he has not thought long and hard about these issues.”

I didn’t mean to hurt his feelings. I thought I was being good company. Sometimes I get too rowdy.

*** I’m writing a pitch letter to scare up some new subscribers and without thinking much about it give it to Paloma for her to go over. After a few minutes she tells me that a center section of the letter, made up of three long paragraphs, should be removed entirely. I’m struck by the fact that I have had reservations myself about those three paragraphs. Then she suggests that I have constructed two paragraphs poorly. She makes the same observation about each of

the paragraphs—that the final sentence of each should be the first sentence of each.

This observation really sets me back. I see that she is right on both counts. The kid hasn't finished high school. She doesn't read. She's not interested in revisionism, or anything else. I suppose she's interested in rock music, and she likes to help people who are addicts, or are in the local jail. It was interesting that she would spot the three superfluous paragraphs, but it is really something when she can tell me, the writer in the family, that the final sentence of two of my paragraphs should each be the first sentence. This is very sophisticated.

*** In line at the border to go to the other side, to the States. To the bank. I'm getting some contributions. A tremendous load has lifted from the shoulders of my mind. Sitting in the car, sweating in the late afternoon heat, moving ahead one car at a time. The vendors, the beggars, the occasional wafting of a fresh breeze flowing through the rolled down windows. The peace in understanding that for the moment there is no choice to make. Just stay in line and move forward one car space at a time. And then there are the palm trees in the center divide on either side of the ten-foot-high fence. I watch them sway in the afternoon breeze and after a while I watch their green fronds being replaced by long tassels of glistening silver light. I watch the glistening fronds twist and swirl in the slow currents of the afternoon air, seeing them as the green palm fronds they are, and at the same time, somehow, seeing them transformed into the gorgeous, shimmering, silver tassels that they also are.

Later, driving south through Baja in the dark, thought recalls a line from the Tao Te Ching.

“Heaven and earth are not benevolent.”

The recollection seems pointless, as so much recollection is in fact pointless. Then in the headlights of the car I see another dead horse on the roadside, its four legs sticking straight out from its body.

*** A document called “A List of Jewish People Who Help Control the World” is going around the Internet. It's quite a list. Memory (I had nothing to do with it) recalled Tom Sunic's talk at IHR a couple months ago. He said that the greatest form of censorship on the planet is—self-censorship. And there you have it. In the end it isn't a handful of tyrants, or the rich, or the schemers. It's ordinary folk. We don't say it. We rarely say it. It's in our hands. It's all in our own hands. It isn't the intellectuals or the politicians or the businessmen doing the killing in Iraq. It's ordinary folk. It's us.

Smith's Report

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Bradley R. Smith, Founder

For your contribution of \$39 you
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OTHER STUFF

The Top Ten: So what were people reading on codoh.com in July you ask? Here's the Top Ten accessed pages (excluding index pages).

1. **Defending Against the Allied Bombing Campaign: Air Raid Shelters and Gas Protection in Germany, 1939–1945, Part 1**, by Samuel Crowell
2. **Speech of Reichsführer-SS Heinrich Himmler at Posen 4 October 1943**, translated by Carlos Porter
3. **One Third of the Holocaust**, VIDEO by Mike Smith
4. **Political Maps of Europe, 1914 to 1945**
5. **True Stories of a Holocaust Revisionist**, by Bradley Smith
6. **Defending Against the Allied Bombing Campaign: Air Raid Shelters and Gas Protection in Germany, 1939–1945, Part 2**, by Samuel Crowell
7. **Holocaust Memorial Pages: A Photographic Record**
8. **Goebbels: Mastermind of the Third Reich**, by David Irving
9. **George Orwell**, by Richard Widmann
10. **Thought Crime 04/04/01**
Australian Jews Take Legal Action against Dr. Fredrick Toben

Interesting to see how revisionist writers we have all read for years are the same writers who grab the attention of the endless stream of new people who come to CODOHWeb from all over the world. Interesting and significant.

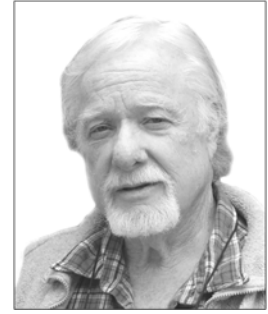
Until next month then

Bradley

SMITH'S REPORT

On the Holocaust Controversy

No. 143 www.Codoh.com October 2007



Challenging the Holocaust Taboo Since 1990

The Miracle of Jewish History

The Exodus Story and the Issue of Jewish Patriotism

Bradley Smith

Rabbi Benjamin Blech is Associate Professor of the Talmud at Yeshiva University and the author of *Eyewitness to Jewish History* (Wiley, 2007). One of the articles in *Eyewitness* is titled “The Miracle of Jewish History” and was published on History News Network, the Website run “By Historians for Historians.” “The Miracle of Jewish History” is an over-the-top, unusually gushing article about the wonder of Jewish “history” over the last 3,000 years or so. Who knows? The Rabbi quickly drops a few names --- Blaise Pascal, Arnold Toynbee, Mark Twain, and Leo Tolstoy, all marveling at the “miracle” of Jewish history.

Rabbi Blech writes: “The story of a people that begins with the Bible and continues to be the focus of world attention to this day requires study and understanding ... among the many gifts of the Jews to the world is the very concept of history ... Ancients had no appreciation for studying the past. Herodotus, a Greek who lived in the fifth century before the Common Era, is commonly considered the first historian; he is given the title “the father of history ... But as Columbia University historian Joseph Yerushalmi has pointed out, ‘If Herodotus was the father of history, the father of meaning in history was the Jews.’” “It is the

Jewish Bible that introduced the commandment to remember:

“Remember the Lord who took you out of Egypt, the house of bondage.

“Remember --- ”

But wait a minute! Let’s stop right here! “Remember the Lord who took you out of Egypt ...”

I grew up on the Exodus story. Where I come from --- South Central Los Angeles --- we all grew up on the Exodus story. No exceptions. About 70 years later Rabbi Blech has caused me see the Hebrew getaway in a new light. The Jews wanted out. Pharaoh would not let them go. How was the Great Escape finally facilitated in this example of the Hebrew imagi-

nation? God slaughtered every first-born child of every lady in Egypt, after which Pharaoh decided to go along with the plan.

I decided to ask Rabbi Blech how he could morally justify remembering, and *celebrating*, in yearly Passover rituals for thousands of years, the intentional killing of Egyptian children for the greater good of the Hebrew Children? I didn’t expect Rabbi Blech to respond about the behavior of the Jewish God in this instance, and he didn’t. My question did produce an exchange of some 18,000 words, but not one of those in the discussion could bring himself to morally justify, *or to not justify*, God’s slaughter of

Continued on page 11

LETTERS

Richard Widmann

Smith's Report No. 142 was a fascinating read. I was struck by Arthur Butz's Eulogy for Dr. Robert John as well as the "Our Voices: The Human Face of Holocaust Revisionism" article featured on the opposite page. I met Robert John on several occasions. In fact, he was one of the first Holocaust revisionists that I met face-to-face. He was certainly an intellectual and a good man. He will be missed among the ranks of revisionism.

When I consider Dr. John's untimely passing, I am struck by the importance of your "Our Voices" project. We often hear of the need to record the voices and stories of Holocaust survivors. There is some oft-repeated but ill-supported idea that the passing of the generation that experienced the Holocaust will somehow lead to its being forgotten. Germar Rudolf pointed out the absurdity of this argument when he asked the Mannheim District Court, "Do you think the number of those who deny the French Revolution likewise increased at the end of the 19th Century, because the generation that experienced it had died out?"

More important than recording the voices of those who experienced the Holocaust, would be to record the stories of those who were courageous enough to not back down even when confronted by overwhelming odds and the potential for personal sacrifice.

Revisionists, or "deniers" as the media likes to call us, are painted as fools, mentally unstable, racists, neo-Nazis --- the list goes on and on. Recording our stories, or "Our Voices" as the project is aptly entitled, may be one of the only ways to set the record straight for the next generation. In the twenty or so years since I embraced the revisionist approach to history, I have

seen many friends pass away. It is a shame that we don't have their stories of how they came to stop believing in the great taboo of our time. It would have been great to have the personal stories of Dr. Robert John, Dr. Robert Countess, Andrew Gray, Doug Collins, Russ Granata, and MacKenzie Paine among others.

"Our Voices" is a critically important project for the future of revisionism. I hope that many more will contribute their stories, and I look forward to the first volume of this work in book form.

Dan Desjardins.

It seems you are destined to live your days on the edge. Ironically, not to do so might spell your ruin. In your line of work, it would not be seemly to drive a new car or live in luxury, and quite possibly your very creativity is predicated on your precarious circumstances.

I have just finished reading "Revisionist Theater" and the text of your introduction to *El Gran Tabu*. Masterful and from-the-heart honest, far superior to the impression Henry Fonda's character tries to give in reading *Sacco and Vanzetti* in *The Male Animal*.

This, as opposed to the nearly scripted response of BINACOM president Ruth Wallen is stark testimony to the difference between lone righteousness and corrupt establishmentarianism. Your introductory remarks hit the right tone and it is hard to imagine you would fail to garner the sympathies of a student audience whose minds are still open. Good show!

K. FREIGEDANK

As a classical musical enthusiast, I was quite interested in the discovery of Hitler's record albums. I have collected both records and CD's of various com-

posers for many years with a special focus on German recordings from the mid-1920's to 1951, thus including the entire National Socialist era. I do not find it strange that Hitler would have had recordings by Jewish musicians as well as recordings of Jewish composers. That this "find" has become a news story strikes at the difference between the propaganda legend of Hitler and the historical Hitler.

I am skeptical of the assertion that Hitler wrote in "Mein Kampf" that Jewish art "never existed." Although it is possible, I am unable to find this quote in "Mein Kampf." This may be an example of a false attribution in what appears to be a Jewish press source. I would expect that Hitler's sentiment would be more along the line of Richard Wagner's who wrote, "The Jew has never had an Art of his own (Judaism in Music)."

It is worth noting that there were several Jewish musicians who remained in National Socialist Germany. In fact, Artur Rother, a Jewish conductor, made several recordings of Wagner's works (most notably *Tannhaeuser* and *Das Rheingold*) with the Berliner Rundfunk Sinfonie Orchester and the Chor des Deutschen Opernhouses Berlin throughout 1942 and 1943. Rother was even appointed principal conductor of the Deutsches Opernhaus. He maintained these prominent positions, performed and recorded all through the Third Reich period. It would not be at all surprising to find recordings of Artur Rother among Hitler's collection as well.

Finally, it appears that you allege that Tchaikovsky was of Jewish origin. You comment, "If Hitler listened to a fiddle being sawed by a Jew to music written by another Jew..." in reference to violinist Bronislaw Huberman playing

OUR VOICES

The Human Face of Holocaust Revisionism

Scott Smith

In the late 1970s I read a short newspaper article that said there was a book out called *Did Six-Million Really Die?* which argued that the Jews died in concentration camps and elsewhere from things like diseases and Allied bombings but were not gassed by the Nazis.

I thought the *Did Six-Million Really Die?* thesis sounded interesting because some of the Holocaust atrocity-photos in books in the school library were questionable. Something just wasn't right.

This one I remember. Labeled as "Jews being burned by the Nazis," I later learned that it really shows the bodies of Germans killed in the Dresden bombing by the Allies and being burned on the Altmark square to prevent the spread of disease (see): <http://www.rodoh.us/images/img1/bombings/dresden-pyre.jpg>

I don't remember the year that I read about this exactly, but *Did Six-Million Really Die?* was written by Richard Harwood (Richard Verrall) and published in 1974. I don't remember if I read about it before or after the April, 1978 NBC TV miniseries "Holocaust" came out, which made me question the standard story even more. Before then the term holocaust was not commonly used in that context.

But even before that I remember hearing stories about Human Soap and Human Lampshades when I was in grade school, and having to read *The Diary of Anne Frank* in Junior High School English class. At that time we had to watch the newsreels of the British liberating the human skeletons from the Belsen concentration camp, and films from the U.S. Army Signal Corps showing the Nazi gas chambers at Dachau, and again, something just didn't seem right.

Some of these horrific Holocaust educational films had an up-

lifting Zionist message at the end. The Jews persecuted by the Nazis were trapped in Europe during the war and slaughtered. The ship St. Louis, loaded with Jewish refugees, was even turned back in Florida by the Americans, and the British similarly prevented them from escaping to Palestine—and so back to Germany and the gas-ovens they went, or something like that. Then the Americans and British secured the barn door after the horse was stolen and belatedly liberated the camps. But golly, now the Survivors could settle in Israel. Peace everlasting. Roll credits.

After hearing about the Harwood book and seeing the Holocaust miniseries on TV, I was receptive to an alternative argument but let the matter drop. After graduating from High School, however, I read an interesting set of articles in Spotlight, a tabloid newspaper published by Liberty Lobby, Willis Carto's flagship. Liberty Lobby had an AM radio program with conservative views that we used to hear on the school bus, along with Paul Harvey's News and Comment. My photography teacher was a libertarian of some stripe, and subscribed to the Spotlight newspaper. The Spotlight was also available at the public library.

Anyway, in December of 1979 I read the Spotlight articles chal-

lenging the Holocaust and I wanted to know more. I remember the date because it was the same day that Star Trek, the motion picture, came out. I hated the movie but was a real fan of the original TV series. I read the Spotlight here in Scottsdale that same day. In early 1980 I ordered and read the Arthur Butz book, *The Hoax of the 20th Century* (1976). I subscribed to the Journal of Historical Review as well. And eventually I ordered a copy of Harwood's book and read it, which was made famous when the Canadian government prosecuted Ernst Zündel in 1985 for publishing it.

I ultimately joined the Army and studied electronics and majored in History in college and never even considered myself a Holocaust revisionist until 2000 after the Irving-Lipstadt trial. That is why I read Deborah Lipstadt's 1994 (c1993) book, *Denying The Holocaust: The Growing Assault on Truth and Memory*, and became alarmed that academic historians could have such a medieval mindset as to actually make a virtue out of ignoring their critics and wanting them silenced. "The Holocaust is beyond debate" was her creed.

Disgusting.

David Irving's well-worn books were stocked in the library but there were some ten copies of Lipstadt's silly *Denying* screed.

Obviously, professional library societies and reviewers wanted it read. I then started to fool around on the Internet and I found people like Roberto Muehlenkamp who

were willing to debate the Holocaust. We debated on the Axis History Forum. The time came when I felt I should start my own RODOH forum (www.rodoh.us) and the rest

is history. I usually prefer to be called a skeptic rather than a revisionist, but that's okay too.

A SHOAH BUSINESS PLAN !

Profit!!! Prophecy!!! Fun!!!

Patrick McNally

Get in on the ground floor of an exciting venture capital undertaking within the context of the privatization and globalization of Holocaust business opportunities! Do not forget: The Holyhoax is the only war crime ever certified by an international court or military tribunal. The fire bombing of Hamburg, the carpet bombing of Dresden, the atomic bombs on Hiroshima and Nagasaki, Agent Orange defoliation of Vietnam, etc. have never been proven by international tribunals. Those war crimes are only based on forensic, genuine physical evidence, and historical documents.

Do not forget: The Holocaust is the only war crime to be protected by criminal sanctions. In Germany if you want to pooh-pooh fire-bombed Hamburg and carpet-bombed Dresden, rock on out! You can even praise "Bomber Harris" for holocaustofrying several tens of thousands of Germans. There won't be a peep out of anyone! In Japan if you want to deny the atomic bombing of Hiroshima or Nagasaki, no criminal penalties whatsoever. In Russia if you want to deny the existence of the GULAG, no problem! Our business strategy has full government support with lawyers mandated to bring law suits against doubters and threaten holocaust deniers with prison time.

Do not forget: Most of the veterans of World War II are dying off and there is great danger that the deniers will wipe out the memory of the tremendous sacrifices that our brave boys made in fire-bombing hundreds of thousands of Germans and Japanese. We must

collect the emotionally charged personal testimonies necessary to prove that World War II happened, i.e. the same type of evidence that was collected to prove the Holocaust. If we do not collect and record these moving testimonials, then in fifty years or less your grandchildren will become "World War II deniers."

Cash in on the Holocaust's legally enforced and exclusive monopoly on victim hood before it all goes up in smoke! Empirical holocaustorians are threatening, but our marketing kit will explain how to neutralize, neuter, and marginalize those nattering nabobs of negativism.

"Nobody ever went broke overestimating the stupidity of the goyim." [Tall Mud, Shill Shmuck 4:2]

"You can fool some people all the time and all the people sometimes. But you can fool all the goyim all the time." [Tall Mud, Shill Shmuck 5:3]

"There's a goy born every minute." [Tall Mud, Shill Shmuck 6:4]

Don't let the big boys in New York grab all the action! Join in the fun and profits by acquiring your own marketing kit and all the materials needed to open your own portable, prophetic, and profitable home commiseration center!

You too can join the Holocaust jet set and actually experience how the rich and famous Holocaust industrialists live. Enjoy exciting personal interviews with both the East and West Coast Holocaustomania heavyweights: Eli Wiesel and Simon Wiesenthal's successor. Hear Eli retell the exciting story of how he escaped from the West's Soviet Communist Allies by joining a group of SS butchers to head for the safety of the dreaded Third Reich. Learn how the schmaltzy hate-mongering Eli won the Nobel Prize for Imaginative Fiction.

Of course, you may have to start small as a Shoah peddler or Holyhoax huckster, but there are unlimited opportunities for rapid

advancement. We will explain different strategies for pyramiding your investment by bringing in rubes as sub-franchisees.

Your marketing kit includes:

1. Career opportunities as a professional Holocaust survivor, witness, or close friend of someone who heard about the Holocaust.

a. For more talented actors and impersonators, there will be opportunities to appear in future retakes of Claude Lanzmann's 9-hour heart wringing soap drama, "Shoah Business."

b. For those with a flare for writing, we have the Benjamin Wilkomirski Writers' Pack. This gives you all the tips you need to achieve Benjamin's fame and fortune plus valuable guides on how to avoid being exposed as a fraud as that shmuck was.

c. There is the Jerzy Kosinski Writers' Pack. This teaches much more advanced writing skills than the basic Wilkomirski Pack and is restricted to those candidates with genuine promise in creative lying. However, this higher level of creative mendacity is often associated with psychological instability. Kosinski lacked the brazenchutzpah required to stick with his fraud once exposed. So the wimp blew his cover by committing suicide. So can you handle the heat involved in creative duplicity? If not, stay out of the kitchen!

2. Suggested tours to selected "death" camps! Be the first in your area to conduct a tour to the infamous sites where thousands per day went up in chimney smoke!

3. Holocaust Hasbara [Hebrew for "bamboozling"] pamphlets. This packet includes a vocabulary list (plus audio-tape) of 300 Palestinian Arabic (which is the about the same as Israeli Hebrew) words and phrases and 50 from Yiddish (hillybilly German)

to create a nice impression of authentic suffering. A video-tape (extra cost) will be available to show the appropriate hand and eye movements, facial expressions, twistings, and body language to accompany the phrases. Three-to-five versions for each phrase will show separate emotions of phony indignation, self-righteous anger, nostalgic sadness, etc.

4. "Shoah Business Yacks"—exclusive packet of hilarious Israeli Holocaust jokes.

5. Hints on how to silence critics by smears, innuendo, threats, etc. First accuse them of being a "Holocaust denier!" If they ask what that means, do not reply directly because actually it does not mean anything. Instead, angrily accuse them [put a distinct lemon twist in your lips!] of insulting the memory of the dead. The ultimate silencer is "anti-Semenist," so save that for last.

6. Sponsor fund-raising appearances by Israeli-certified survivors. Hurry! There are only about 4,500,000 remaining.

7. Faked photos straight from the Simon Wiesenthal Center, showing smoke clouds billowing in the sky. We also have versions with no clouds. You choose!

8. Act now and we'll also throw in some free pictures of Russians and Ukrainians starved by Judeo-Bolsheviks—which you can say were Holocaust victims too! Ha! Ha! That's really blaming the victims! For an extra fee, we feature photos of German typhus victims in Buchenwald that can also be passed off as evidence of Jewish suffering.

9. Special instructions on Holocaust arithmetic: no matter how the component numbers are juggled, jiggled, or reduced; the magic total of [you guessed it!] 6,000,000 always pops up. Mastering this shell game is an indispen-

sable skill in successful Holocaust huckstering.

10. The Holocaust "ontological argument." This is a special sub-packet for liberal arts graduates. Here is how it goes: "The Holocaust has a uniquely unique uniqueness because it is absolutely flat-out far-and-away the most horrifying friggng crime committed in all of recorded and unrecorded human and inhuman history. The "most horrifying thing must have existed because if it had not existed, it would not be all that horrifying. Therefore, the Holocaust existed." An iron clad *apriori*, deductive argument to silence those nitpicking, fact collecting, Holocaust deniers.

11. Political Action for a constitutional amendment requiring that Holocaustianity be made the official religion of the UAssA just like in ZOG [Zionist Occupied Germany], Israel, etc. Of course, it is now the unofficial JooSA religion, but you can add security to your investment by working to make it official. Such political activity can lead to a profitable additional career as a public servant, i.e. you serve yourself public goods. Or you can take the clergy career path and become a Certified Preacher of the Holocaust [CPH] in the Church of Holocaustianity. This is the new slave cult whereby goyim-cattle get to mimic their Jew overlords and plantation masters. It is sort of like a new Rastafarianism for white dupes.

12. Government-mandated Holocaust re-education programs are the fastest growing business in the service sector. You can bamboozle and bully the local school board to appoint you the school district's "Holocaust Re-educator." If you get any bureaucratic hassles, just start screaming "auntie-Semenism" and those school board wimps will get more nervous than

a long-tailed tomcat in a room full of rocking chairs.

13. Gas Chamber Diagram Pack: Be the first to design and draw an actual working gas chamber. Those nitpicking Holocaust deniers make a big deal out of the fact [or so they say] that nobody has ever shown what an actual genocidal gas chamber looked like. Our kit will give you valuable tips on designing an attractive gas chamber and avoiding immediate exposure as a fraud.

14. Human soap bars and human skin lampshades: You have to feel out your audience before using this one because its actual shelf life ended when Israel's Holocaust head honcho, Yehuda Bauer, said that it was a lie. Although the lie was really cooked up by Judeo-Bolsheviks whom Uncle Joe installed in Poland, holocaustomaniac Bauer said that it was made up by the Nazis who wanted to discredit and terrorize the Self-Choseners. But it still can be used in carefully selected situations. And then if anyone objects, you blame it on the Nazis like Yehuda Bauer did. It's a win-win situation. You lie! Get caught? Blame it on the Nazis!

You have the opportunity to invest as a co-founder or exclusive local franchise owner! As a co-founder you will have first choice location and continued royalty profit well into the 21st Century. Residual income on a basis never before realized in any business. And it's all tax-deductible! You can even get the government to subsidize your Holocaust Museum with taxpayers' money!

Initial capitalization is pending consultation with lawyers.

What an exciting business venture! It will rival MacDonal'd's, Kentucky Fried Chicken and Taco Bell combined.

Imagine a Holocaust Home Museum in every community in the United Suckers of America! This will be the ultimate in decentralization, privatization, and free-marketization.

Plus, you can set up your Holocaust Museum to train local FBI agents, with the profits pouring in from the government, as the big boys do in Washington! (NOTE: The head of the FBI, or Michael Chertoff, the head of Homeland Security, will incur additional fees if requested as a guest speaker.)

You don't have to worry about any foreign detractors messing with your profits either! If any Germans, Canadians, Australians, Britons, or others outside the U.S. challenge any aspect of your museum, we will personally see to it that the Holocaust Enforcement Branch of the U.S. government - the Office of Special Investigations - ensures that those people are arrested and put in jail for a year or more for daring to criticize Jewish propaganda! (We got Ernst Zundel, ripping him away from his wife in the hills of Tennessee; and we'll help you put away any other critics too!)

International expansion is planned in one hundred countries in ten years. Even more profitable opportunities are available in European countries that have been fully holocaustofried, e.g. Germany, France, Austria, Italy, Spain, Switzerland and God knows

where else. Anyone there who even wants to discuss the Hoaxoco\$t gets big time in the slammer. It is like marketing cigarettes to the rubes and they [Get this!] cannot even mention lung cancer. Ha! Ha! It's fish in a barrel.

Believe it or not! There are splendid marketing opportunities available in selected Muslim countries, e.g. Indonesia, Iraq, etc. In fact, any foreign country with an American Jew as ambassador is an ideal target market. Rich American Jews have basically purchased their diplomatic posts. Hey! No problem! That's the free market! These Jews then use their ambassadorships to promote Israeli interests. And it is your singularly great and good fortune that the Holocaust is Israel's #1 absolutely indispensable prize alibi for any state-terrorist violence that it wants to inflict on anybody. Therefore, if the Holocaust were to go up in smoke, Izzie goes right down the cosmic toilet of history. Thus, you will have the worldwide Jewish elites as your invisible and invincible partner ensuring the undiscussibility of the "6,000,000 Jews up in chimney smoke" quasi-religious dogma. Colon Bowel, the neokhan zio-stooge, and Condi Rice have led the charge to criminalize any hint of "auntie-Semenism.

Such Uncle Tom and Aunt Jemima sock-puppets are also a key element in guaranteeing a long term future for your investment.

This is truly a phenomenal business opportunity. Act now!

Think of the opportunities!

Last year Gernar Rudolf's Lectures on the Holocaust. Controversial Issues Cross Examined, was mailed privately to German academics. The mailing appears to have taken place in September. Professor Butz wrote the cover letter for the mailing, which was translated into German for the occasion. The translation has been published in the "VffG" (Gernar's journal,

now being published in Britain). It is now been translated into French. Following is the original English.

Arthur R. Butz
Evanston, Illinois
USA

August 2006

Dear Academic

As a leading intellectual concerned with issues important on the German cultural and political scenes, you have surely heard of the imprisonment of British historian David Irving. A recent interview I gave to a journalism student contained this exchange:

Q: What is your opinion on the laws in many European countries that forbid giving alternate histories concerning the Holocaust?

A: I think they constitute a rejection, at a fundamental level, of what we have supposedly been about for about the last two hundred years. If the history of the recent, politically sensitive, past can't be freely investigated and discussed, then the most important component of any principle of freedom of expression is abandoned and, with it, any worthy version of "democracy".

There is, in fact, nothing less at stake in the application of the so-called "Auschwitz Lie" laws than the idea of democracy itself. It makes no sense logically, it is indeed mind-twisting, to say that the people, via their suffrage, should rule, but that the government resulting should restrict what they can say or are told on politically sensitive subjects.

"Democracy" based on corrupt public information, of which government censorship or explicit control of the opinion media is only one form, is of course a crude de-

ception of the very people who supposedly rule. It is not mob rule, because mobs can't rule. It is actually rule by shadowy interests that would be rejected if recognized.

The resulting misinformation can make impossible the early intelligent correction of policy, postponing the correction to the day when policies openly collide with reality. Witness Iraq, from which the mighty USA (Jacques Chirac's "hyperpower") cannot escape, an acknowledged quagmire which would have been impossible with uncorrupted channels of information.

"Truth" and "freedom", therefore, are not abstract or rhetorical values but values to be measured in dollars and blood.

I discussed the case of David Irving with the student journalist because that's what he wanted to talk about. Actually, I have always been rather remote from Irving, and do not consider him a comrade in a common struggle. Of greater concern to me, both for personal reasons and because I rank his intellectual importance much higher than Irving's, has been the case of Germar Rudolf. Thus when I had an opportunity to write on these issues in the *Daily Northwestern* (student newspaper at Northwestern University, near Chicago, where I am an engineering professor) I wrote about Germar and the American Fred Leuchter, and not about Irving, though the immence of Irving's trial in Austria was then notorious. A copy of my

article of 14 February 2006 is enclosed here, with a translation.

Germar's work is discussed briefly in my article. I will only add that he entered the USA in 2000, moved to the Chicago area in 2002 and was deported in chains to Germany three years later. I therefore had those three years of close association with him and the American family he soon started. He now sits in solitary confinement near Stuttgart.

Germar is certainly dangerous to prevailing distortions of history and their profiteers! He is a man of prodigious energy and intellect. Of the many books and articles he published, in German and English, one stands out: his 2005 book *Vorlesungen über den Holocaust. Strittige Fragen im Kreuzverhör* (subsequently published in an expanded English version as *Lectures on the Holocaust. Controversial Issues Cross Examined*). A stock of these books remained after Germar's deportation to Germany. His friends and supporters are now making copies of the book available to leaders in the German cultural sphere.

We hope that you will read the *Vorlesungen* not only for your own historical education but also as a specimen of what is outlawed today in Germany. It is a matter of the greatest gravity because, in the case of Germar's persecutors, to the offense of infringing free historical research we must add the perhaps greater offense of allowing politics to trump hard science. That is like choosing voodoo over

medical science. Germar sits in prison because he drew historical conclusions from his research as a chemist. What does a society that rejects science deserve? The benefits of voodoo, I suppose.

Ask yourself if the German polity really benefits from the attempt to suppress what is called "Holocaust revisionism". Ask yourself if Germar Rudolf, or anybody else, should be imprisoned for applying his critical faculties to discern and

disseminate the truth as he sees it. Is this repression expedient, just, or wise? It is certainly expedient for your transient leaders, especially if they are unopposed, but it is not just or wise.
With best wishes,

The Verdict for the Trial of Germar Rudolf in Mannheim District Court

Submitted by: **Nick Kollerstrom**

The verdict for the trial of Germar Rudolf in Mannheim District Court was handed down on 15 March 2007. An English translation has been made available by the Adelaide institute (www.adelaideinstitute.org/Dissenters1/Rudolf/2May2007.htm)

Persons reading this Judgment might tend to end up Holocaust-deniers, or at least to find themselves pushed in that direction. Its text reads as if the judges may have wanted to agree with Rudolf, even though they were unable to state this. Much of the text is made up of lengthy quotations from him, even including his sources, while the rebuttals given are rather brief and unconvincing. I even venture to say that this published text may be the best short introduction to the thought and work of Germar Rudolf! Here, for example, we can enjoy an excellent dialogue of his. It begins on page 43 of the Verdict.

RUDOLF: In that case they would hang the Revisionists next to them. Be that as it may, you do realize that the whole controversy over the sacred Holocaust is not

without humor, if you haven't forgotten how to laugh.

LISTENER: How did the creators of this advertising campaign come to admit that in 20 years, there will be more people who do not believe in 'Holocaust?'

R: The impetus was the anxiety that people will forget what allegedly happened back then, if 'Remembrance' is not kept alive by constant reminding. And whoever forgets turns into a 'denier.' The Berlin memorial is of course intended to combat such forgetfulness.

L: The anxiety is based on the fact that the generation who experienced that time, including witnesses, will have died off in 20 years. Then there will no longer be anything that can be used as rebuttal against the deniers.

R: Do you think the number of those who deny the French Revolution likewise increased at the end of the 19th Century, because the generation that experienced it had died out?

L: I don't understand your question.

R: Well, every generation dies out. If our reliable knowledge of history were dependent on witnesses, there could be no reliable

history older than a human lifetime. So my question is: does the number of 'deniers' of the history of any epoch always increase just because the eyewitnesses die out?

L: I can't believe that.

R: Then, why make an exception for 'Holocaust?' If the knowledge about an event is based only on witnesses, and if no other traces survive the ravages of time, what is the value of witness testimony? I would even turn the issue around. Our exact knowledge of any historical event normally increases with the time elapsed. This is true, not in spite of the fact that contemporary witnesses die, but rather because they die out. This is because the participants in historical events always have personal interests, and for that reason their accounts tend to be distorted. Overcoming the tendency to distortion is usually possible only when one no longer has to take into account these persons and their lobby groups, particularly when the persons or lobby groups are wealthy and influential.

Thus if the statement is correct that in 20 years there will be even more people who are of the opinion that 'the Holocaust never happened,' then the reasons for this must lie not in the unbelievers, but rather in our increasing discoveries

about ‘Holocaust’ as well as the fading power and influence of those persons and groups that have strong, non objective interests regarding the historiography of ‘Holocaust.’ [Page 44 of Verdict]

L: So the admission that there will be even more unbelievers in 20 years is like a second shot in the foot. R: Exactly. This is because, with their prediction that in 20 years there will be even more ‘diabolical Auschwitz deniers,’ they are indirectly conceding the lack of plausibility of their evidence and arguments. As a substitute for rational argument, a sea of concrete tombstones like the Berlin Holocaust Memorial is about as intellectually convincing as a whack on the backside.

They found Rudolph guilty of ‘Incitement of the Masses,’ a palpably absurd claim. Almost as absurd is the other ‘crime’ of which they accused him, viz. ‘Insulting and Disparaging the Memory of the Dead.’ I suggest that this

Judgment is best viewed as a way of publishing whole lot of rather convincing arguments by GR, with merely formal denials of its correctness.

The Report has a fine paragraph summarizing Rudolf’s chemical work:

“In his Expert Report, Rudolf develops the thesis inspired by a report written by the American Fred Leuchter (the “Leuchter Report”). The report maintains that if testimony of witnesses concerning mass murders using hydrogen cyanide (Zyklon B) were true, cyanide compounds would still have to be present in the ruins of the walls of the alleged gas chambers (morgues of the crematoria) at Auschwitz Murder Camp. Such compounds cannot be detected, however, in contrast to the delousing chambers at Auschwitz in which Zyklon B is known to have been used, but in which it has not been alleged that murders took place. Therefore, Rudolf contended that mass mur-

ders could not have taken place as witnesses have claimed.”

The authors make no suggestion of anything wrong with this conclusion! Instead, they go on about GR’s association with the eminent Nazi Otto Remer --- the one real mistake in Rudolf’s life. Dare I say it, for only 2 ½ years in prison, GR is getting massive publicity for his arguments. This legal document demonstrates that GR is clearly able to win arguments in public debate, and able to present logically coherent views. Of course it smears him for being pro-Nazi and anti-Semitic – but it had to do that, didn’t it?

The Mannheim Court’s statement about Rudolf concludes with this delightfully Mediaeval judgment: “Rudolf’s book, *Lectures on the Holocaust*, is hereby banned and indexed.”

Nick Kollerstrom, PhD,

DANGEROUS IDEA AT HARVARD

Steven Pinker is an academic media star and professor of psychology at Harvard. On July 15 the Chicago Sun-Times ran an article by Pinker titled “In defense of dangerous ideas” in which he recognized the need for the scientific community to embrace its scientific taboos—such as whether the state of the environment has actually improved in the last 50 years, or whether men and women may have different innate aptitudes,

such as the possibility that men have an innate tendency to rape. But he draws the line at the theory of “intelligent design,” which he compares to Holocaust denial.

When these matters were commented on in a letter to the editor, Pinker replied: “The creationist movement ... recently hit on the brilliant alternative strategy of ginning up a ‘controversy’ and masquerading as advocates of free speech and open debate ... The reality is that the ‘debate’ between intelligent design and genuine biology is like the ‘debate’ between

... Holocaust denial and history — they are victorious if they are given a seat on the debating platform.”

He is right, of course. Deborah Lipstadt herself agrees. Still, with regard to intelligent design, which treats with the beginning of the universe, I think Steven Pinker is probably in the same boat as the rest of us. He doesn’t know zip about how it got started.

Or what “it” is.

ADELAIDE INSTITUTE'S FREDERICK TOBEN FACES PRISON (AGAIN) IN AUSTRALIA

The president of the Executive Council of Australian Jewry, Jeremy Jones, is senior contributing editor of *The Review*, published by the Australia/Israel and Jewish Affairs Council. He lectures and writes on anti-Semitism, and produces annual reports on anti-Semitism in Australia that have been published in Australia, the United Kingdom, and Israel for more than a decade. Mr. Jones has invested the last six years of his life trying to shut down Fredrick Toben's Adelaide Institute website and see that Toben is fined or imprisoned and preferably both.

When you go to Toben's Website, The Adelaide Institute, the first page you see this disclaimer:

"I am operating under a Federal Court of Australia Gag Order that prohibits me from questioning/denying the three pillars on which the "Holocaust-Shoah" story/legend/myth rests:

1. During World War II, Germany had an extermination policy against European Jewry;
2. of which they killed six million;
3. using as a murder weapon homicidal gas chambers. It is impossible to discuss the "Holocaust" with such an imposed constraint.

Anyone who refuses to believe in these three pillars of orthodoxy will face a world-wide group of enforcers who will use any means to destroy dissenting voices. The latest victims imprisoned for refusing to BELIEVE in the "Holocaust-Shoah" narrative are Germar Rudolf and Ernst Zündel in Germany and Siegfried Verbeke in Belgium.

If you wish to begin to doubt the "Holocaust-Shoah" narrative, you must be prepared for personal sacrifice, must be prepared for marriage and family break-up, loss of career, and go to prison. This is because Revisionists are dismantling a massive multi-billion dollar industry that the "Holocaust-Shoah" enforcers are defending, as well as the survival of Zionist-racist Israel.

So, do not cry when the knock on the door takes you away from family and friends. Revisionists are not foolish or naive but realistic as befitting someone who still cher-

ishes such life-affirming ideals as Love, Truth, Honour, Justice, Beauty!

Also, some define an "Antisemite" as someone who condemns Jews because they are Jews, something I reject in my maxim:

"Don't blame the Jews,
blame those that bend
to their pressure."

If you seek to create Beauty-Love, Honour-Justice and Truth, then feel free to enter Adelaide Institute's website:
<http://www.adelaideinstitute.org/>

Jones now has Toben back in court for the umpteenth time. This time with 144 (one hundred forty-four!) counts against the ideal of intellectual freedom. The Affidavit of Jeremy Jones against Fredrick Toben states in part:

**Form 20
Order 14, Rule 2
IN THE FEDERAL COURT OF
AUSTRALIA
NEW SOUTH WALES DIS-
TRICT REGISTRY
No. NSD327 of 2001**

As at the date of swearing this affidavit the respondent has not complied with the orders of this Court in that the respondent has published or republished to the public, by himself or by an agent or employee material which conveys the following imputations:

A there is serious doubt that the Holocaust occurred;

B it is unlikely that there were homicidal gas chambers at Auschwitz;

C Jewish people who are offended by and challenge Holocaust denial are of limited intelligence;

D Some Jewish people for improper reasons including financial gain have exaggerated the number of Jews killed during World War II and the circumstances in which they were killed.

As at 18 August 2006 specified in the first column of the schedule, the respondent willfully and / or contumaciously disobeyed the Order [of the court].

As at the date of swearing this affidavit the respondent has not complied with the orders of this court in that the respondent has published or republished to the public, by himself or by an agent or employee material which conveys the following imputations:

A there is serious doubt that the Holocaust occurred;

B it is unlikely that there were homicidal gas chambers at Auschwitz;

C Jewish people who are offended by and challenge Holocaust denial are of limited intelligence;

D Some Jewish people for improper reasons including financial gain have exaggerated the number of Jews killed during World War II and the circumstances in which they were killed.

Following is the public statement of Frederick Toben in response to all the above, and to the 144 refractory counts that Jeremy Jones, president of the Executive Council of Australian Jewry, has presented to the court.

1. On this day - 17 August 2007 - I stood with my barrister, Paul Charman, in a directions hearing before Federal Court Justice Michael Moore to report progress in my matter - it appears that all my affidavits I wrote up for setting the factual record straight will become

worthless as I write up another affidavit with legal counsel's help, making my matter more relevant to each of the allegations that I have contravened the four Court Orders of the Federal Court of Australia:

2. - publishing on Adelaide Institute's website material which conveys the following imputations or any of them:
 - A. There is serious doubt that the Holocaust occurred;
 - B. It is unlikely that there were homicidal gas chambers at Auschwitz;
 - C. Jewish people who are offended by and challenge Holocaust denial are of limited intelligence;
 - D. Some Jewish people, for improper reasons, including financial gain, have exaggerated the number of Jews killed during World War II and the circumstances in which they were killed.

3. On this day I also received the following email containing Hess' final words, which I have decided will accompany me when I stand in court before Justice Moore when he has to decide whether my Internet activity has contravened the 17 September 2002 court order, thereby giving Australia's and the world's Zionist Jews and their willing helpers a legal victory that will further curtail the world's intellectual endeavours by suppressing free expression:

I regret nothing. If I were to begin all over again, I would act again as I did --- even if I knew that what awaited me in the end was the stake at which I was to be burned alive. It makes no difference what men may do to me. One day I shall stand before the judgment seat of the Eternal. To Him I shall answer; and I know that He will pronounce me innocent.

THE MIRACLE OF JEWISH HISTORY Continued

the children of the Egyptians to benefit the children of the Hebrews. It took me a while to "get" it.

The first to respond to my question of how we can morally justify God slaughtering the Egyptian children for the greater good of the Hebrew children was David I Lieberman.

David I Lieberman

Leave aside for the moment the fact that there is no historical evidence to corroborate the Exodus myth. It is useful as an allegory for the political experiences of many oppressed and misused peoples. Indeed, since I do not believe that God slew the first born of Egypt, I feel no particular guilt in

embracing the spirit of the story as one in which freedom from oppression is celebrated and oppressive behavior is condemned. God does not regularly punish oppressors, however much we may wish he would. The myth, in effect, stands in for God -- even as oppressors largely get away unpunished in life, in myth, at least, something like moral balance is at least asserted, if hardly restored. And there at least remains the possibility that an oppressor might recognize himself in Pharaoh's reflection, and choose another path.

On the other hand, confronted with a story in which oppressed slaves are improbably freed and their oppressors even more

improbably punished, one might choose to identify instead with the oppressor, and shed a crocodile tear or two for first born sons whom nobody, in fact, ever slaughtered. Personally, I think an all-too-eager identification with mythological oppressors and the grief they suffer as a result of their oppression is, in itself, somewhat revealing."

Bradley Smith

Re the probability that there is no historical evidence to corroborate the Exodus story: you are, nevertheless, willing to embrace the spirit of the story as one in which freedom from oppression is celebrated and oppressive behavior is condemned.

Let's take the story as it is, as Rabbi Blech encourages us to "remember" it. God kills the Egyptian children because the Egyptian Government is treating Jews badly. After all, it's for a "greater good"—the deliverance of the Jews, but with their own children in tow of course.

Re "moral balance:" how do you achieve moral balance when you save the children of the Jews by killing the children of the Egyptians?

Re your thought that "there at least remains the possibility that an oppressor might recognize himself in Pharaoh's reflection, and choose another path:" Pharaoh is not the lead player here. The Jewish God is. God's action here reflects the idea that children can be killed for "crimes" they did not commit. I don't mean to be annoying about this, but this is exactly how the U.S. Government morally justified (to itself) intentionally burning alive the core civilian populations in all the major cities in Japan and German during WWII, including the children. It was for a greater good. If the Jewish God can do it, and what He did can be remembered and celebrated down through the centuries, and if men like Rabbi Blech can think it a good thing, then we have some guide to the problems of achieving "moral balance" in Western culture.

Re "memory:" I understand that we cannot get rid of it. I am suggesting that memory itself has no moral balance. It is what we choose, if I can use that word, when memory assaults us—it is what we choose to do with memory. Rabbi Blech doesn't appear to have a clue.

David I Lieberman

[Lieberman quotes the Bible.]
"Then Pharaoh gave this order to all his people: 'Throw every

newborn Hebrew boy into the Nile River. But you may let the girls live.'" Exodus 1:22.

Omit an inconvenient detail, and, of course, you entitle yourself to paint Jews who find value in the Exodus story as bloodthirsty villains, lusting after the extermination of innocents. The slaughter of the Egyptians' first born is precisely meant to assert moral balance. The Exodus myth expresses the most basic wish fulfillment fantasy: the sins oppressors visit upon the oppressed will be turned against them. I see it as an attempt to impose the notion of justice upon a universe in which it has always been in dreadfully short supply. The administration of justice, as crude and appalling as the crime to which it responds, is, interestingly, left entirely to God. Unlike the infamous wars of conquest that make up the subsequent books of the Tanakh, the Exodus story does not require the Jews to act as the instruments of God's justice. Far from being called upon to repay violence with violence, the Jews of Egypt simply turn their backs on the oppressor and leave -- they turn the other cheek, as it were, leaving justice to the workings of the universe. This story, at least, is not an exhortation to tribal warfare. It is, instead, mythological compensation for the harsh truth that, in reality, oppressors almost always win. In very large measure, as I think you would agree, the only venue where most oppressors are likely to face justice is in the stories we tell ourselves about them.

You are certainly free to imply that the iniquities of twentieth-century governments (American and British but not German or Japanese?) have their source in this myth -- that violence on Earth in our time is owed solely or predominantly to the perfidious

influence of the Jews and their horror stories. I have my doubts on this score, but some people simply must have their villains, I suppose.

Bradley Smith

Re "Then Pharaoh gave this order to all his people: 'Throw every newborn Hebrew boy into the Nile River.'" That Pharaoh did it is no excuse for the Jewish God having done it.

Re "It amuses me..." I'm getting at something very simple here. Rabbi Blech writes: "If Herodotus was the father of history, the father of meaning in history was the Jews." Let's argue that the Rabbi is saying what he means. He is talking about history, not fantasy or myth. My question then is: What is the meaning to Rabbi Blech, in history, of God's slaughter of the children of Egypt? To Rabbi Blech, and by extension to Christians who take this stuff as real history?"

E. Simon

Even if I thought you were responding and commenting in good faith it would be difficult to avoid noticing the confusion. Quoting ancient texts and even believing that there could be something to be learned from them today does not establish a moral equivalence between two eras, between what was acceptable behavior in one era as opposed to another. It's called context, Bradley."

Bradley Smith

Agreed. Context is an issue. Rabbi Blech writes as if the ancient texts are historical, and that they are precisely relevant to today. That's why he urges us to "remember" them--in the context of our own age. Or does he not? With regard to slaughtering children, I am going to go out on a

limb here and suggest that it was generally thought poorly of in ancient times, and that it is generally thought poorly of in modern times (the context of today). When Rabbi Blech and those who follow his enthusiasms 'celebrate' ancient child murder it provides moral justification for child murder in our present historical context."

David I Lieberman

You're quite right --- the text itself makes perfectly clear that the murder of children is 'thought poorly of' even among these ancient peoples. Indeed, it is precisely this crime that makes out the Pharaoh of the Exodus myth as a monster ... This homicidal God, whom you insist is accurately taken as an inspiration by so many of the violent brutes of our own era, does not immediately heap upon the oppressors the full brunt of the justice which their crimes warrant. Instead, the myth goes to great lengths to depict a slowly intensifying regimen of retribution, and only in the face of the absolute horror of the final plague do the oppressors (temporarily) find it in themselves to release their hold over the oppressed. This is, in fact, one of the key points that is emphasized each year in the annual rite of remembering which Rabbi Blech celebrates and which you excoriate --- that the worst possible penalties are visited upon even these child-murdering oppressors only after less horrific measures have proven ineffective. Given the history of the very real oppressive societies which have existed and do exist in our own times, Pharaoh's stubborn tenacity has rather the ring of truth about it, wouldn't you say?

Now it is also true that the text states that God himself inspires Pharaoh's stubbornness. This is a difficult point, one that puzzles any

thinking person who comes to this text. That in mind, I'll remind you to take note of Rabbi Blech's professional credentials: he is Associate Professor of the Talmud at Yeshiva University. It is precisely such a conundrum as God's deliberate hardening of Pharaoh's heart that drives the centuries-old exchanges that make up the Talmud, which in observant Judaism plays as weighty a role in spiritual life as does the Torah itself.

My point, in other words, is that what Rabbi Blech celebrates and remembers is not the blinkered, literal approach to the text characteristic of fundamentalism, but one that begins by acknowledging its complexity and takes as given the need to think hard about the issues it raises and their implications for the way we live now. Because it is what you do, you will inevitably choose to apply a simplistic arithmetic to the joy Rabbi Blech finds in his engagement with this text, and will project onto him a mean-spirited self-interest that is nowhere in evidence in his essay, for all its expression of deeply felt cultural pride.

Bradley Smith

Re the "Pharaoh of the Exodus myth as a monster": I have raised the issue of the actions of the God of the Jews, but you find it difficult to stay focused here.

Re Jews being "brutally victimized:" I am trying to address the issue of Egyptian children being victimized. You find it difficult to keep your attention there, as if the children of Egypt are nothing to you. As they appear to be nothing to the Rabbi Blechs.

Re God "heaping upon the oppressors the full brunt of the justice:" Your language implies that the children of Egypt were

"oppressors" and that is why God slaughtered them. The children?

Re one of the key points that is emphasized each year in "the annual rite of remembering" which Rabbi Blech celebrates and which you excoriate -- that the worst possible penalties are visited upon even the Egyptian oppressors only after less horrific measures have proven ineffective: Once again I will point out that I am talking about God slaughtering Egyptian children who had (I am willing to bet) done nothing wrong.

Re "Pharaoh's stubborn tenacity:" Again, I am talking about the behavior of the Jewish God, not that of Pharaoh. Tenacity is not the issue here, and neither is Pharaoh. The issue here is God's behavior with regard to mass murder, and Rabbi Blech's cheerful celebration of this bloody business.

Re how the text states that God himself inspires "Pharaoh's stubbornness:" I had forgotten this, and I do find it puzzling. It does create several questions in my mind about God's attitude toward the issue of "good faith," but that is off point for us here.

"Re taking note of Rabbi Blech's "professional credentials:" I have taken note of his text. I have found it to be what it is. I can take note of President Bush's professional credentials, or I can observe how much murder, mayhem, destruction, and tragedy he has helped bring into the world.

Re how the Talmud and the Torah play a weighty a role in the "spiritual life" of those who study them: What kind of "spiritual life" encourages the celebration of the slaughter of the children of Egypt—or anywhere else? For myself, I'm presently reading *Cadillac Jack* by Larry McMurtry. Cadillac Jack now—he likes children. Would never butcher them. Of course, that doesn't leave

academics with “professional credentials” very much to talk about.

Re acknowledging the complexity of the text: What “complexity?” The Jewish God slaughtered the children of Egypt. They were innocent of all wrongdoing. This is not complex. It’s simple. Now, once you get past that point—once you acknowledge that God murdered children and that murdering children is a bad thing—then you can go on and talk about it forever. From what you say, the [attention the rabbis have paid to] the Talmud proves that you can, indeed, talk about it forever. It’s like watching television. Where does it end? Busy, busy. Tonight I’m going to watch “Shark.”

Re using a simplistic arithmetic: Who’s counting? You murder one child for the act of another, you’re a simple murderer. You murder ten thousand children for the acts of another, you’re a simple mass-murderer. Why so much effort to finesse the problem of murder? Tradition? Ahh, that’s where the Rabbi Blechs come in.”

So that was the end of it for David Lieberman. As the discussion continued the major contributors, in addition to Smith, were Elliott Aaron Green, E. Simon, and Omar Ibrahim Bakr. Lieberman noted up front that he is a secularist, while Green and Simon write as if they are. Bakr appears to be a secularist of Palestinian origin who is outraged over the “Zionist” occupation of Palestine. Green, Simon, and Bakr are more interested in discussing Israeli-Palestinian-Muslim issues than they are in how to characterize the moral character of the Jewish God. Bakr is very

assertive in attacking Zionism, and Jews who support Zionist theory and the Israeli State. Simon and Green were particularly assertive in defending the Jewish Exodus story and the Jewish State. This part of the back and forth took up about half the discussion. There is no space for it here.

It was with Simon that it occurred to me that I was facing an issue of “Jewish patriotism.”

At the beginning of this discussion I asked a very simple question: “How do we, how can we, morally justify killing the children of every lady throughout the land of Egypt in order to benefit the children of the Hebrew ladies?” After a discussion of some 18,000 words not one of those participating would take a position --- yes, or no. Not one would say that the slaughter of the Egyptian children by the Jewish God could be morally justified, and not one would say that it could not be morally justified.

And this is where it finally caught my attention. If you are a Jew and you do not believe the Exodus story is “history,” and you say so, you undermine the authority of the Bible, which in turn undermines the moral justification for the Jewish conquest of Palestine. If you are a Jew and you *are* religious, and you *do* believe that the Torah is the “Word of God” and that the slaughter of the Egyptian children for the greater good of the Hebrew children was morally justified, you are holding God to a lower standard of morality than the one to which we ordinary folk attempt to hold ourselves to. You therefore undermine the authority of the Torah, of the Old Testament, thereby undermining the moral

justification for the Jewish conquest of Palestine.

What is at stake here is to not undermine the moral justification for the conquest of Palestine by European Jews following WWII. That’s the long and short of it. David Lieberman, E. Simon, Elliott Aaron Green, and the Rabbi Benjamin Blechs are simply Jewish cultural patriots. Whatever works for Jews, works for them. Believing doesn’t matter. Not believing does not matter. The mass slaughter of Egyptian children does not matter. History, myth, God, the Devil, nothing matters so long as it is (forgive me) good for Jews.

After several long exchanges I reiterated one last time the question I had asked at the beginning and to which, after 18,000 words, I had not received one direct answer:

Bradley Smith

I am asking if the intentional killing of the innocent for a “greater good,” from the POV of those who do the killing, can be morally justified. If it can be then Muslims, for example, have every right to intentionally kill innocent, unarmed Israeli Jews and Americans for what, from their point of view, is a “greater good.”

Are you willing to address this issue directly?

And that was the end of the exchange. The first question became the last question. Both unanswered.

Jewish patriotism.

[This is 3,200 words of a total of some 18,000. It’s Online. If you want a printed, covered copy, send along \$12 for the document and a couple bucks for P&H. Ask for The Exodus Document.]

IN THE NEWS

John Demjanjuk is 87 years old now and the U.S. Justice Department has spent 30 years trying to deport him for entering the U.S. illegally (good G-d, an illegal immigrant!) --- and denying that he was a guard at a German concentration camp.

Meanwhile, the AP reports that Demjanjuk and his wife live in a Cleveland suburb with a No Trespass sign in their front yard. If that's true, he must be guilty of *something*.

Demjanjuk was extradited to Israel in 1986, convicted of crimes against humanity, sentenced to death by hanging. Israel's Supreme Court overturned the conviction in 1993, finding he was the wrong guy. Demjanjuk's U.S. citizenship was revoked in 1981, restored in 1998, revoked again in 2002.

"Getting Demjanjuk finally removed from the United States remains the government's intent," said Eli Rosenbaum, special agent for the Jewish God of the Exodus, and director of the Nazi-hunting Office of Special Investigations.

"Medical News Today" reports that if your parents were Holocaust survivors with PTSD (post-traumatic stress disorder) you most likely will have lower levels of stress hormone cortisol, compared to offspring of parents without PTSD.

The Veterans Affairs Medical Center, Bronx, New York, found that "... offspring with parental PTSD demonstrated changes in some chronobiological parameters previously identified as altered in trauma survivors with PTSD despite that no subject had PTSD at assessment. However, the overall pattern of alterations observed in the offspring with parental PTSD did not follow that reported for PTSD, allowing differentiation

between parameters associated with risk vs. those associated with PTSD pathogenesis (development) ... Although the implications for PTSD prophylaxis cannot be specified from these results, they have clear clinical applications, including assessment of parental PTSD in patients with PTSD and evaluation of stressful events during pregnancy and early childhood. Indeed, the data suggest that examination of epigenetic or in utero phenomena should be added to the search for genetic polymorphisms that may underlie individual differences that increase vulnerability to this disorder."

Noting the pristine clarity and the sprightliness of this language, I applaud the U.S. Veterans Affairs Medical Center in the Bronx for finding descendents of Holocaust survivors for their research. Out there in the Bronx there probably are no offspring of regular Americans who perhaps were stressed out a bit after WWII, or after Korea, or after Vietnam. Holocaust offspring --- those are the offspring who need to be tested.

Meanwhile, my own military records are still lost in the bowels of the VA administration. If only I were the offspring of a Holocaust survivor.

"Today's Zaman" (Istanbul) reports that Adolf Hitler's *Mein Kampf* became a best seller in Turkey earlier this year. Turkish citizens bought more than 100,000 copies of the famous book.

Disturbed by the sale of this German classic, the German state of Bavaria informed the Turkish publishers that the book's copyright belongs to the German federal state everywhere except in the United States and Britain. Some eight Turkish publishing houses responded to the Bavarian notice,

providing legal promises that they would stop publishing and selling the book. But six others refused to comply with Bavarian demands, prompting the German federal state to file a lawsuit against them.

The two-year court case resulted in a decision upholding the Bavarian position and the final verdict banned Turkish publishers from publishing and selling the book. The sudden rise in the book's popularity caused concern in Europe and among Turkey's Jewish community. Let us thank G-d for this new triumph for intellectual freedom and for democracy.

Now that democracy is winning the day in Iraq, I wonder how *Mein Kampf* would do there.

Marcel Woell, the regional chairman of the National Democratic Party in Hesse state, was sentenced to four months in prison on Tuesday for denying the Holocaust.

Woell, 24, called for State subsidies for school trips to sites such as Auschwitz be scrapped. He referred to sites of the "so-called National Socialist terror" and contended that the school trips served for "brainwashing" students. Woell said he would appeal the ruling.

The National Democratic Party, or NPD, has caused alarm by winning seats in the state legislatures of two eastern regions. That has prompted discussion of whether the government should ban the party. Germany's highest court in 2003 blocked a previous attempt to ban the NPD. It refused to hear the case because the government cited statements by party members who turned out to be paid informers for state authorities. That's what we need. More American-sponsored democracy. Like in Iraq.

OTHER STUFF

ABSTRACT TRUTH VS ABSTRACT THEORY

Out walking late yesterday afternoon. The heat wave has broken and *una fresca* is coming in off the ocean, a cool and pleasant breeze. At Taco Loco, about a mile from the house, I order a mineral water and settle down on a stool outside to read. This week it's still Rousseau's *Reveries of the Solitary Walker*. There's a notation in the book that the first time I started reading it was in January 1995. It didn't hold my attention and I dropped it. This time I find it more interesting. The book was published Colophon in 1967. The pages have turned brown and the first 75 have broken loose from the binding and I'm always at the point of losing them.

There are ten "Walks" in all. With the first Rousseau begins with: "I am now alone on earth, no longer having any brother, neighbor, friend, or society other than myself. The most sociable and the most loving of humans has been proscribed from society by a unanimous agreement ... I would have loved men in spite of themselves. Only by ceasing to be humane, have they been able to slip away from my affection ... But I, detached from them and from everything, what am I? That is what remains for me to seek."

I wonder why, in 1995, I did not find the irony of this text, with respect to myself, worth pursuing.

The Fourth Walk addresses the issue of "lying."

"Two questions arise here for examination, each one very important. The first, when and how we owe the truth to another, since we do not always owe it. The second, whether there are cases in which we may deceive."

The second is easily answered by the work of the novelist, who purposefully does not tell the truth. The first is more difficult, and in fact cannot be answered, context being everything. In the 1960s there was a word for this "school" of philosophy centered on context. I don't hear much about it any longer. But then Rousseau writes "General and abstract truth is the most precious of all goods. Without it, man is blind; it is the eye of reason."

Is "abstract" truth possible? I don't know. It may well be that I am going to die. Everyone else always has. But my expectation of my coming death is an abstract "theory," not an abstract "truth." I cannot demonstrate that I am going to die. I can only theorize about my coming demise based on past observation.

Smith's Report

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Bradley R. Smith, Founder

For your contribution of \$39 you
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I think it comically appropriate, however, that last night I received an email message from a

"Lawrence Berg" in the UK addressing this very issue. The message reads:

"Yom Kippur is with us very soon and I heard in advance that you won't be alive for the next year."

I replied: "*Dear Berg: thanks for the head's-up.*"

Now --- is Berg's message an abstract truth, or an abstract theory?

MIDNIGHT OIL

Almost in bed tonight when thought, bemusing itself with the Exodus story, suggests that the story could become part of a solicitation for talk radio.

Does the Old Testament story suggest that the slaughter of the Egyptian children for the "greater good" of the Hebrew children was morally justified because the Hebrew children were more valuable as human beings than the Egyptian children?

How about German children during WWII? Japanese children? Do we see a repeat of the moral justification of the slaughter of those children during WWII, and the moral condemnation of the alleged slaughter of Jewish children? Would that fly as a subject for talk radio? What if I worked in the Iraqi children? I don't know. I'll think about it.

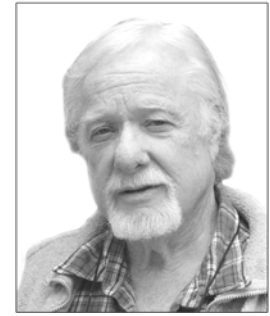
Until next month then

Bradley

SMITH'S REPORT

On the Holocaust Controversy

No. 144 www.Codoh.com November 2007



Challenging the Holocaust Taboo Since 1990

HOEFLE HOOPLA: DAVID IRVING PROMOTES REVISIONISM – AGAIN!

Gene Burkett

In recent weeks, the British historian David Irving has come under fire for his comments indicating his acceptance of parts of the Holocaust story. These comments, in turn, stem from a memorandum published almost six years ago, the so-called “Hoefle Document”, as well as a trip Irving made to Eastern Poland early this year. The thrust of Irving’s recent comments is that he now accepts that mass exterminations took place at the “Reinhardt” camps, and this admission has aroused anger and feelings of betrayal among some revisionists. Yet, lost in the controversy is the fact that Irving has once again managed to push the arguments for revisionism forward.

The controversy began in late September of this year, when Irving, in an attempt to create some pre-publication buzz for his biography of Heinrich Himmler, spoke not only of the Hoefle Document but also of his revised view of the Holocaust. In the Guardian article, published 26 Sep 07, his views were reported this way:

He says that a document, which he is 80% sure is genuine, suggests that 2.4 million Jews were killed in Poland, but goes on to claim that the gas chamber at Auschwitz was fake [see panel at right]. "It was not the centre of the killing operations - it has only become a focus because it is the site that is best preserved. Much of what is shown

the tourists there is faked postwar - watchtowers, even the famous gas chamber."

He added: "In my opinion now the real killing operations took place at the Reinhardt camps west of the Bug River. In the three camps here [Sobibór, Belzec, and Treblinka] Heinrich Himmler's men (mostly Ukrainian mercenaries) killed possibly as many as 2.4 million in the two years up to October 1943. There is now nothing to be seen of the Reinhardt camps, neither stick nor stone, so few tourists go there. I have visited all four sites earlier this year."

Pressed as to whether this change undermined his previous stance, Mr. Irving replied: "It is a

crystallization of my view." Asked if he now accepts there had been a Holocaust against the Jewish people he said he was "not going to use their trade name". He added: "I do accept that the Nazis quite definitely, that Heinrich Himmler, organized and directed a programme, a clandestine programme, for the liquidation of European Jews ... and that in 1942-43 alone over 2.5 million Jews were killed in those three camps." He added that Hitler was "completely in the dark" about the programme.

Revisionist criticism of his comments, particularly on such sites as the CODOH Revisionist

Continued on page 6

LETTERS

Bill Scaduto

I was disappointed in your latest issue where you almost took pains to be blasphemous toward God, especially in that it has no bearing on the phony Holocaust issue.

If you have to get off topic with the rabbi(s) and Jews, you could have done immensely better by going after their hatred and bigotry, comparing the Talmudic teachings with the Protocol's teaching to show the direct correlation between them.

There are far more proofs for the Old Testament than you may suppose, especially archeological, if one has the inclination and makes the time to do the homework.

I'm still a novice at this Holocaust fraud thing, so I need substance, more meat and potatoes, and can easily do without the side dishes. Hoping for far better from you.

I was aware when I ran that piece that it would be offensive to some of my Christian readers. But I was caught by the realization that "we" have been celebrating the slaughter of the Egyptian children for three thousand years now --- because it was carried out for a "greater good." I could not help but reflect on the irony that during WWII we, as Americans, could morally justify burning alive all the children of the core populations of every major city in German and Japan because --- it was for the "greater good."

I don't really approve of that way of looking at things. I think it is about time that we reflect publicly on the problem of burning children --- and other innocent, unarmed folk --- for a "greater

good." It would keep us out of places like Korea, Vietnam, Iraq, and now maybe Iran. The very least we should think about is killing the guilty, rather than the innocent. That would be a start.

Fred Wahlstron

Please finish your documentary Mr. Smith. Help us. We need you. Whatever sparked your interest was inspired. A foreign language librarian sparked mine. She made good strudel, and now she is dead. My question then was how can a woman in her 70's who speaks 12 languages, has 4 doctorates be an "anti-Semite? The lovely bitch showed me, between strudel and documentation and cleaning her yard and library --- she forced me, to open my mind. "A true teacher", a Jew, a friend. She would be offended if I printed her name. The torch was passed to me. Oy vey. What to do? "Use the brain you were given" is what she told me. She took the secret of her strudel with her to her grave.

A starving student.

John Stager

I was saddened to hear of Robert John's passing. I met him on a few occasions, many many years ago in Ridgewood, Queens. He would attend meetings held by a group of people called "Concerned Citizens." The meetings were focused on how to solve the "Jewish problem" peacefully and legally. We met in the back room of a bar. Dr. John, in spite of his background, was willing to meet with us working class people in a bar.

Ridgewood at one time had a large German population. There were many Germans there who

had been in Germany as citizens or soldiers during the war. I came of drinking age in 1957. After having a few beers, I would ask some of the men about the gas chambers and crematoriums. Everyone I asked replied that they had never viewed a gas chamber or an oven to cremate Jews. When I asked if Jews were gassed under any conditions, the reply (after many beers, which sometimes is also a truth serum) was sometimes a reluctant confession that some Jews had been gassed by using the exhaust from a truck, but only because the troops were under attack and were forced to retreat and could not take prisoners with them.

I share this memory with you with the thought it might give you another idea to pursue.

If you were to have that conversation with them today, knowing what you know today, you would probably have a few questions to ask. The first one being: "Did you see a 'truck-exhaust-gassing' with your own eyes, or did you hear about it from a third party?" Still, Robert John as a young man drinking beer in the back room of a bar in Ridgewood! I would like to have been there. I lived in NYC in the late 1950s, in the Village, so I was in the neighborhood. But I missed him. And so it goes.

**"Listen, there's no question that the suffering of the Armenian people some 90 years ago was extreme. But what happened 90 years ago ought to be a subject for historians to sort out, not politicians here in Washington."
Rep. John Boehner, R-Ohio,**

(We might say the same for the suffering of the Jewish people. Would Rep. Boehner say it?)

Is the Genocide Racket Starting to Unravel?

Ted O'Keefe

I enjoyed reading your exchange on the History News Network Website with various Jewish apologists over the Exodus story in the most recent issue of **SR**. Jewish partisans have long urged a reading of Exodus that scants the horrors done by the Jewish deity not merely to “Pharaoh,” his retainers, and troops, but to the Egyptian people, the easier to represent the narrative as a universal evocation of human liberation.

You might have mentioned certain other pertinent facts about the Exodus story that are seldom stressed. Among them is the account, found in Genesis, of how Joseph arrived in Egypt, became the ruler’s grand vizier, compelled the Egyptians to turn over their grain reserves to the state, and then invited in his kin, whom Joseph’s patron, an earlier, similarly unnamed Pharaoh, promised “the fat of the land.” Whereupon Joseph, a famine having blighted the country, sold the Egyptians back their food in exchange for first their livestock, then their land.

The version of the Good Book I am consulting next reads, “The land became Pharaoh’s, and Joseph reduced the people to servitude, from one end of Egypt to the other” (Genesis 47:21-22).

Now, while many non-Jews have long interpreted the Exodus story as an account of God’s providence, or as a “prefiguring” of events in the New Testament, the disregard for *all* the native Egyptians—reduced first to slavery, then afflicted by a succession of calamities—that is palpable in the tale of the Hebrews’ sojourn in Egypt seems scarcely calculated to make gentiles leap for joy with loud cries of “Hallelujah!”

As you recognize, a broader consideration of the Exodus story (and other biblical stories of the tribulations and narrowly averted

eclipses of the Jews) helps explain the exploitation of “Holocaust” and “genocide” today. To wit, the designation of fully culpable oppressor and entirely innocent victim is often less than clear cut, as in the account of Joseph and Moses, when:

--- one knows more of the story than that which we are bidden to “remember”;

During the Sudan’s long civil war between the Arabized northern blacks and the largely “animist” and to some extent Christian blacks of the country’s south, the Israelis and their supporters used the war for an incessant propaganda directed against Arabs (your old friend Nat Hentoff was particularly active here).

--- and the facts of attempted extermination for racial, ethnic, etc. reasons throw into question such an attempt.

To those problems must be added those considerations of political advantage according to which the cry “Genocide!” is raised or stifled.

Recently there have been signs that the genocide racket is beginning to unravel. The all-consuming duty to “memory” seems not to apply to Turkey’s treatment of the

Armenians during World War I. The U.S. government is brushing aside legislative attempts to call what happened to the Armenians at that time genocide. Whether it was an attempted extermination or not, very large numbers of Armenian civilians were expelled from their homeland to be harried and killed by the Ottomans, and thus certainly as much as a genocide as that alleged in Darfur, which the U.S. State Department has called genocide.

With all the best will in the world, it is difficult not to discern the fine hand of the Israelis and their agents and proxies here. Besides maintaining the pecking order in ethnic tragedies, conceding to the Turks on the Armenian question has long been the policy of the Israelis for the prudential reason of cultivating their Turkish all-but-ally. As a bit of belated *Realpolitik* for America’s visionary efforts in Iraq, it may help avert Turkish attacks on the neighboring Iraqi Kurds (though only if we can convince our Kurds to stop helping Turkey’s long brutally suppressed Kurds—making sure not to offend our Turkish ally by any undue condemnation of their policy, of course).

As for the Darfur delusion—the claim that struggles between rival groups of black Muslims equate to genocide by Arabs against blacks (yes, some of the

combatants speak Arabic, but Al Sharpton is not an Englishman) — it, too, has strong roots in Zionist advocacy as well. During the Sudan's long civil war between the Arabized northern blacks and the largely "animist" and to some extent Christian blacks of the country's south, the Israelis and their supporters used the war for an incessant propaganda directed against Arabs (your old friend Nat Hentoff was particularly active here).

When that war ended, the outrage of the Zionists and the neocons, now bolstered by the Bushes, the Republicans, and Angelina Jolie, was transferred to Darfur, where many otherwise well-informed Americans believe that the type of Arabs they saw in *Lawrence of Arabia* are slaughtering Negro Christians. As in the many civil, and often tribal wars, that numerous African nations have endured since their independence, civilian casualties are high and refugees are many. Then again, that has been the situation in Iraq

— intensified by sectarian hatreds — over most of the nearly five years since America's president declared, "Mission accomplished!"

Finally, there's the recent flap over Ann Coulter's hope, expressed to Jewish cable interview host Donny Deutsch, that Jews should convert *en masse* to Christianity (who remembered during the fuss that followed that after 9/11 Coulter called for the U.S. to invade Muslim lands and force Muslims to convert to Christianity?). Rather than point out that a mass influx of "perfected Jews" might prove hard for America's Christians to digest, instead Deutsch veered off into full-blown Holocaust-wackiness: he not once but twice equated Coulter's remarks with Ahmadinejad's (as SR readers know) bogus threat to wipe Israel from the map. By this logic, then, the Jews for Jesus are even more culpable than the Jewish Sonderkommandos who supposedly carried out much of the alleged Holocaust (though for some reason the SK "men" are regarded

by most right-thinking Jews and gentiles as heroes). Jews for Jesus equals Hitler's Willing Executioners? Funny thing: I'd bet the overwhelming majority of American Jewry — including its large irreligious component — would accept Deutsch's crazy logic.

To end these ramblings on the use of racial myth in the furtherance of common goals, often through the invocation, for ulterior motives, of human suffering, it would be good to recall that in the years before the 1967 war, for most Americans the most potent symbol of the justice of the Jews' appropriation of Palestine (and largely unremarked by Americans) dispossession of the Palestinians was provided by the eponymous ship of Leon Uris's novel, and the subsequent movie, *Exodus*. Today, if anything, the Palestinians' lot is worse than that of the Egyptians as recorded in Genesis and Exodus — not that anyone on the History News Network Website other than you would dare to concede that.

God's Jewish Warriors

Kevin McDonald

This piece appeared originally in McDonalds Blog on October 1, 2007
<http://www.kevinmacdonald.net/Blog.htm>

The Jewish segment of Christiane Amanpour's *God's Warriors* is doubtless the best and most refreshing comment about what's going on in Israel ever to appear on American television. The take-home message—the one that will be lurking around in the back of the minds of viewers long after watching it—is the image of fanatical Jews. There are repeated images of religious Jews referring to the West Bank and Jerusalem as promised to Jews in Genesis and advocating that Arabs either move or be expelled.

There are Jewish activists bent on destroying the Al-Aqsa Mosque built at the site of the ancient Jewish temple and plotting to kill

Palestinian schoolchildren; Jewish settlers being hauled out of the Sinai, Gaza, and various West Bank outposts by the Israeli army;

Baruch Goldstein's massacre of praying Palestinians; masses of Jews expressing hatred toward Prime Minister Yitzak Rabin

because of his endorsement of the Oslo peace process; the assassination of Rabin by Yigal Amir, a Jewish fanatic inspired by Goldstein; Ariel Sharon, "the Godfather of the Settlements," visiting the Al-Aqsa Mosque and fomenting the Second Intifada.

There is a particularly striking segment on Jewish woman from New York who moved to Israel because "I was never fully American. I was Jewish." As a child, she learned Hebrew before she learned English, and her summers were spent at Zionist youth camps. She now recruits financial support for the settlements from Christian Zionists in America. The Christian congregation sings songs in Hebrew, and the Israeli and American flags are juxtaposed.

In America we tend to think that Jews are "just like us. After all, Israel is the "only democracy in the Middle East" and a "staunch American ally." We have been led to think of Judaism as one of the three mainstream American religions. ("Have you heard the one where a priest, a minister, and a rabbi go into a bar? ...") When most Americans think of Jews, they think of the friendly doctor who lives in the neighborhood, the brilliant scientist at the university, or the liberal social activist on behalf of the downtrodden.

But the Jews in *God's Jewish Warriors* often don't look like us at all. They are often religious Jews with long braided hair, beards, and names like Dvir and Dov. (New York State Assemblyman and West Bank settler Dov Hikind is depicted contributing some of his campaign funds to the settlements.) Many of the men use tefillin and wear yarmulkes, and they rock back and forth when they pray. The women often cover their hair and wear long gowns

resembling a mild version of the Muslim purdah.

Judaism's Middle Eastern roots are on display, and there is nothing Western about it at all. These people don't seem very democratic, and they seem massively ethnocentric. They live in a completely Jewish world where their every thought and perception seem colored by their Jewish identity. There is an apartheid world separated by high concrete walls from their Palestinian neighbors, where even tiny settlements are necessarily protected by the Israeli army. And at a time when Americans are constantly being encouraged by Jewish organizations like the ADL

Amanpour does an excellent job showing how the organized Jewish community in America, and especially AIPAC, has rallied to the defense of the settlements in defiance of international law and every president since Jimmy Carter.

to be ever more tolerant of all kinds of diversity, these people are anything but tolerant. Calls for expropriation and expulsion of the Palestinians are commonplace among them. Israel has created a classic Middle Eastern segmentary society in which different groups live in an ingroup/outgroup world, completely isolated from each other. (Click [here](#) for a discussion of contrasts between Middle Eastern and Western societies.)

Not surprisingly, pro-Israel activist groups in the U.S. are not pleased. The Committee for Accuracy in Middle East Reporting in America (CAMERA) calls it "CNN's Abomination." Depictions of influential Jews who are obviously "not like us" are

likely to trigger feelings of estrangement and alienation in most Americans—a natural consequence of our evolved psychology. CAMERA's main complaint is that there is too much focus on extremists rather than on more typical Jews. But as Amanpour notes at the beginning, "in the last 40 years [God's Jewish warriors] have changed the history of the Middle East." The question is not how representative these Jews are of American Jews or even Israeli Jews. The question is how much influence they have had. As I have argued, the settlement movement is the vanguard of Judaism, and Jews who actively oppose this state of affairs are eventually marginalized. If Jewish history shows anything, it's that the radicals eventually come to dominate the Jewish community.

The result is a full-fledged campaign by Jewish organizations against CNN. In an article titled "CNN Comes Under Unprecedented Attack," the Forward reports that members of the Conference of Presidents of Major American Jewish Organizations "have asked CNN to avoid rerunning the show before concerns about factual errors and bias are addressed and corrected. It is also requesting that the network invest similar resources to produce a new program that would "rectify the bias and inappropriate context." "We are aware of some advertisers that have already distanced themselves from 'God's Jewish Warriors,'" ... "It was recommended that all advertisers be contacted to express concern at their association with this offensive program." "

Amanpour does an excellent job showing how the organized Jewish community in America, and especially AIPAC, has rallied to the defense of the settlements in

defiance of international law and every president since Jimmy Carter. Missing is a depiction of the internal politics of American Jews in which Jewish voices who

oppose support for Jewish radicals are rendered powerless. But this is an incredibly brave and informed presentation of the radical vanguard of the Jewish community

that is having such a huge impact on the Middle East and, via its effects on US foreign policy, the entire world.

HOEFLE HOOPLA Continued from page 1

Forum, was immediate. These criticisms of Irving by revisionists in turn led to a further interview, this time by the New York-based Jewish newspaper "Forward", which was published 3 Oct 07, with the following lead:

DAVID IRVING, who was released from prison last December [2006] in Austria after being convicted of Holocaust denial, recently announced that he is rethinking his position on the fate of European Jews during World War II. Irving now concedes that a mass slaughter of Jews may have occurred.

The next several paragraphs recapped the content of the Guardian article, along with references to the ongoing chorus of revisionist criticism, along with calls to condemn Irving, to boycott his books, and so on.

While the criticism of Irving may have merit, it overlooks the positives that come from the two newspaper articles. Also, the criticisms of Irving involved totally unnecessary attacks and aspersions on the Hoefle Document. Hence, to understand part of the controversy we have to go back to that document.

The Hoefle Document was discovered by two amateur historians, Stephen Tyas and Peter Witte in 2001. Ultimately published in the Journal of Holocaust and Genocide Studies early the next year, it was already the subject of press comments almost immediately after its discovery.

The brief telegram reads as follows:

13/15. OLQ de OMQ 1005 83
234 250
State Secret!

To the Senior Commander of the Security Police [and the Security Service], for the attention of SS Obersturmbannfuhrer HEIM, CRACOW.

Subject: fortnightly report Einsatz REINHART.

Reference: radio telegram there from.

recorded arrivals until December 31, 42,

| | |
|---------------|--------|
| L [Lublin] | 12,761 |
| B [Belzec] | 0 |
| S [Sobibor] | 515 |
| T [Treblinka] | 10 335 |
| Together | 23 611 |

sum total [as per] December 31, 42,

| | |
|----------|----------------------|
| L | 24 733 |
| B | 434 508 |
| S | 101 370 |
| T | 71 355 read: 713 555 |
| Together | 1 274 166 |

SS and Police Leader Lublin, HOFLE, Sturmbannfuhrer

The interpretation of the document, found in the ULTRA decrypts of the British archives, is pretty simple. The Police Leader Hoefle reports fortnightly arrivals

to four camps, Lublin (generally known as Majdanek), Belzec, Sobibor, and Treblinka totaling 23,611. The more important element is the sum totals section, which, as of year end 1942, indicates that 1,274,166 Jews had been sent to these camps.

Tyas and Witte, in their 2002 article, insisted that the document added weight to the standard interpretation which holds that these four camps were "Aktion Reinhardt" camps and that exterminations took place there (as opposed to the revisionist point of view which holds that Aktion Reinhardt was concerned with seizing the wealth of Jews being deported to the Soviet Union.) Yet nothing in the document supports that view. In fact, the document's total amount --- just over a million and a quarter deportations --- matches exactly the number quoted in the Korherr Report of May, 1943, referencing those said to have "passed through" these camps.

There are problems with interpreting the document as referring to exterminations in other ways, as well. One is the fact that the sites of the four camps could in no way accommodate the numbers of dead bodies which would have supposedly been buried there in about eight months time (according to the Standard Holocaust Mythology, the buried dead at these camps were only dug up and burnt later in 1943, in the span of a few weeks.) Another is that remains that have been discovered, for example, at Belzec, clearly show un-

burnt remains under a thick layer of ash, which indicates that in fact no large scale exhumations ever took place. These forensic points, and many others, are covered in detail in the CODOH video production, "One Third of the Holocaust" which is located on the CODOH site.

In short, it is physically impossible that one and a quarter million human beings could have been killed and buried at these sites, and therefore, whatever happened to them, it must have happened somewhere else.

Another problem with interpreting the document as a discussion of exterminations is to note that Lublin is listed; but Lublin, early postwar propaganda aside, is no longer considered an extermination camp by any normal measure. Indeed, over the past decades the death total at Lublin (Majdanek) has shrunk from a Soviet-inspired 1945 total of one and a quarter million to a present day total of about 60,000 for the entire war, and from all causes, including disease, which is conceded as the major cause of deaths.

Therefore, to interpret this document in a sinister manner would mean that, while the numbers for three of the camps (Treblinka, Belzec, and Sobibor) refer to mass murder, the Lublin numbers do not, and in fact cannot, since the relatively full set of data we have for Majdanek do not support the claim that 12,000 people were killed there in the last two weeks of December, 1942. Predictably, Tyas and Witte expend considerable energy attempting to account for this discrepancy.

In spite of these problems, and in reaction to Irving's acceptance of the document, some revisionists are now stressing the possible forgery of the document. There are some possible grounds for suspi-

cion, based on an analysis of the transcript. Actually, the greatest ground for suspicion is that the Hoefle Document is the only document of its kind among the ULTRA decrypts released so far: and that just might be the key. There are plenty of bizarre orphan documents that are unquestionably accepted as fact by the establishment, including the 1943 Auschwitz document that claims 4,500 cremations in twenty four hours, clearly a false number.

In short, Irving could be legitimately criticized for failing to follow up on his characterizations of the Reinhardt camps. On the other hand, it is also possible that he simply does not have the interest or the inclination to research forced Jewish labor in World War Two: as he has said on many occasions, the Holocaust "bores" him

And clearly it is also easier to forge a single document than a logical and connected series of documents. For all that, the singularity of the Hoefle document is probably best interpreted this way: it is an orphan document, but only because there are others which have not been released yet, and the release of these will, when it happens, simply support the revisionist case that the Reinhardt camps were not extermination camps but rather transit camps. That interpretation is not inconsistent with even sizable human remains said to have been found at these sites.

Irving's retort to the criticism of his acceptance of this document is based at least in part on his visit to the sites of these camps in early 2007. Irving undertook his somewhat courageous trip to the area only shortly after being released

from prison in Vienna, where he was imprisoned for over a year, and discussed his impressions in detail at the time.

Among the factors that led Irving to accept the idea that the "Reinhardt" camps were the grave of millions of Jews, was the fact that human remains had been found at some, and second, the remote location of the camps, all situated on a North-South axis of the Bug River. The remoteness of the location, so the argument goes, could only mean mass murder. There are other factors, however, that Irving ignored, beyond the forensic arguments which shoot down the idea that mass exterminations on the scale alleged could have happened there.

These include the fact that the Bug was the line of demarcation of Poland in 1939, and was therefore a borderland which even during the time of Soviet-Nazi cooperation was the site of an extensive network of anti-tank ditches and other works, that Russian and Soviet railway gauges were incompatible with German and European railways, and would require detraining, that all four camps followed a North-South axis ending in Lublin, which in turn opened up into a series of work camps, specified in known documents, including such sites as Janow, all of these in the general Southeast direction from Lublin, and thus in the approximate location of the proposed Jewish reservation of "Lublinland", and numerous references to Jewish encampments and work camps far to the east of this line.

Nor does Irving, in his apparent haste to indict Himmler, and exonerate Hitler, appear to have researched the extent to which Jewish labor was probably used by such agencies as Organization Todt, which was a main agency employing forced labor throughout

the East, including Occupied Russia.

In short, Irving could be legitimately criticized for failing to follow up on his characterizations of the Reinhardt camps. On the other hand, it is also possible that he simply does not have the interest or the inclination to research forced Jewish labor in World War Two: as he has said on many occasions, the Holocaust “bores” him. At the same time, he cannot get off Scot free when claiming that a document supporting the deportation of a million and a quarter Jews is equivalent to the mass murder of 2.4 million.

And yet for all this Irving may have some other fish to fry. For, even while conceding the standard story with regard to the Reinhardt camps, he continues to challenge the status of Auschwitz Birkenau as an extermination camp, no doubt emboldened by German historian Fritjof Mayer’s articles in 2003, which stated that no more than half a million died at Auschwitz from all causes, and that gasings in fact did not take place in any of the usual sites, namely, the crematoriums. The interesting thing about Mayer’s comments is that they were published in Ger-

many, and were not considered to violate the draconian German laws concerning revisionist views. At the same time, Mayer’s comments represented a number of major concessions to revisionist work, much of which was developed in the 1990’s, and most of which were adopted by Irving at the time of his libel action against Deborah Lipstadt in early 2000. Irving may be criticized for sensational, and perhaps self-advertising, claims about the Reinhardt camps, but sneaking in through the back door he continues to advance revisionist views about Auschwitz, views which, through people like Mayer, are becoming more and more mainstream.

It is for these reasons that Irving’s recent comments can only be viewed in a positive light. Irving claims that Himmler secretly, and without Hitler’s knowledge, oversaw the killing of 2.4 million Jews in the Reinhardt camps, but at the same time, he refuses to accept that a million Jews were killed at Auschwitz with poison gas. Under the absolutist terms espoused by people like Deborah Lipstadt, that would make Irving an unreconstructed Holocaust Denier, since, according to her rules,

refusal to accept any part of the standard story amounts to heresy. Yet Irving, literally representing a position that is half-standard and half-revisionist was not only interviewed, but even portrayed with some sympathy, by the Jewish Forward, probably the leading Jewish newspaper in the United States. In terms of dialog between revisionists and non-revisionists, and in terms of loosening the grip of orthodox shibboleths regarding the Holocaust, this can only be termed remarkable progress.

To be sure, there are revisionists who, having studied the matter for several years are as absolute in their rejection of Holocaust stories as standard Holocaust mythologists are as absolute in their acceptance of them. However, in the real world, reconciling polar opposites requires first of all a loosening of orthodox positions, and then negotiation, followed eventually by a reconciliation of the data. Regardless of his posturings, and regardless of the self-promotion that probably underlay some of his recent remarks, Irving deserves some credit for pushing the revisionist dialog forward.

HEATED REACTION TO RECENT IRVING STATEMENTS

There has been a heated reaction to statements reported in the press in Britain and the U.S. Irving has his reasons for not wanting to elaborate on the press reports, while those at the CODOH Forum do not see why Irving will not answer a couple simple questions. Following is a “final” letter from Irving to Paul Grubach, followed by Grubach’s response to Irving. This is only the tip of the iceberg. We will have to wait and see what come of it.

From David Irving

Paul: please get it into your head that I am not attacking you -- you started that game, not I --, but nor am I going to get into an open letter debate. I simply do not have the time, or sufficient interest in the Holocaust. And remember I am at present a 40-mile round trip from any Internet connection.

David Irving (currently in Windsor, England). By the

way: My own bookstore is now open at irvingbooks.com

From Paul Grubach

Dear David:

Thank you for your attached email. Unfortunately, your reasons given for wanting to end the Grubach/Irving debate are, I believe, specious.

You wrote: “[...] nor am I going to get into an open letter debate [about the Holocaust]. I simply do not have the time, or

sufficient interest in the Holocaust."

If you do not have the time or sufficient interest in the Holocaust to engage in debate, then why did you publicly raise the Holocaust issue to begin with?

Why did you tell the British and Jewish press that you have a document that possibly refutes Holocaust revisionism, if

you do not have the time or sufficient interest in the Holocaust to engage in discussion about it?

Quite frankly, I believe you realize that you made an enormous error. Down deep, you now realize that you made a false statement when you publicly claimed that you have a document that may refute Holo-

caust revisionism. You don't have anything of the sort.

I wish you good health and happiness, David, and perhaps in future I will be your friend and supporter once again.

Best Wishes,
Paul Grubach

Nazi "Shrunken Heads" Explored Further

By Denierbud

I made a video called "Nazi Shrunken Heads," but I didn't really have a lot of things figured out until after the movie was made. No revisionist has delved very deeply into the shrunken-head story that was presented as evidence of German monstrosity at the Nuremberg Trial. Butz briefly implies the heads were "planted" in *The Hoax of the 20th Century*. Similarly, searching the Journal of Historical Review (via the IHR search engine) reveals only brief references to the heads.

The first necessity for a deeper understanding of the shrunken head fraud is to familiarize ourselves the Andreas Pfaffenberger affidavit. That is where Dodd got his information relating to the heads, and which he read to the court, including such information as that they were the heads of two Polish laborers who were hanged, apparently for having sexual relations with German women. On my website (which I was able to put up thanks to Bradley Smith's support) I have a link to the affidavit and I show how prosecutor Thomas J. Dodd used it for his information about the heads.

The key points are the following: 1) the affidavit is an obvious fraud when read in its entirety 2) Pfaffenberger wasn't at Buchenwald when it was taken by the Americans, he'd been gone for months, and was captured as a German soldier on the front. 3)

The court is lead to believe, thanks to Robert Jackson, that Pfaffenberger's testimony was taken at Buchenwald upon its liberation.

Rosenberg was a German Jew who immigrated to the USA in the late 1930's and joined the army. And here's the strange part.

A second aspect in understanding the heads story is to know how they came to the attention of the Americans. There is a famous photo of a table with two shrunken heads on it. That table is at Buchenwald and was set up by the prisoners. This table was filmed, and that footage was shown at the Nuremberg Trial. Thomas J. Dodd took one of the heads, placed it under a cloth on a table, and at Nuremberg had the cloth removed

at the right moment in his speech to reveal the head to the shocked court.

A third aspect is to understand something about Psychological Warfare's involvement. David Hackett's book on Buchenwald led me to have an interest in a psych warfare officer named Albert G. Rosenberg. And lo and behold it was as easy as simply telephoning this 89 year old man. He was the first American to see the heads. He came into the camp and the prisoners had set up the table on which they had displayed the heads, lampshades, and supposed human skin. But when I say "American Psych warfare officer" I need to qualify that.

Rosenberg was a German Jew who immigrated to the USA in the late 1930's and joined the army. And here's the strange part. He told me that he'd been stationed in Natal, Brazil, prior to Europe. I

looked it up on the map. It's a port city from which shrunken heads as curiosities would naturally have been exported. Did he get the idea of the psychological power as curios that these objects might have while he was there? Not to mention the weirdness in itself of psych warfare being an organization appropriate to documenting the camps. Rosenberg was placed in charge of documenting Buchenwald, as is described in Hackett's book.

Fourth, there's a legal phrase called "chain of custody." It means that regarding a piece of evidence, it's necessary to know who had possession of it from the time it first became relevant to the case. For the shrunken heads, the chain of custody is a disaster. We don't know when Pfaffenberger first saw these heads of two Polish laborers. It might have been two years, or six months, before his release. We don't know if it was when Karl and Ilse Koch were at Buchenwald

or after. We're expected to believe they stayed at the camp after Konrad Morgen's investigations were completed (though he never saw the Koches), and after Pfaffenberger was released from the camp. At the same time we are supposed to believe that the prisoners had in their possession, right next to the "human pelvis ashtray" the very heads that Pfaffenberger saw.

All this can be explored further at nazishrunkenheads.com

OUR VOICES

The Human Face of Holocaust Revisionism

Fragments from the Journal of a Holocaust Revisionist

Bradley Smith

*** It's Saturday afternoon, the sun is setting over the ocean, and the folk from the States are coming to town to drink and get rowdy. The Boulevard looks more and more like *La Revolucion* in Tijuana. No tourists, only drinkers. Drinking tourists. Largely Mexicans from the *barrios* on the other side. It's already getting rowdy, the police are out in force, and the ambulances are beginning to howl. We sit in chairs in front of *Le Cigart* cigar store drinking a little Champaign and watching the passersby. The sweltering heat is giving way to a fresh breeze off the ocean. Many fat girls dressed for the bodies they wish they had, rather than the ones they do have.

The ambulances get us started talking about accidents, victims and death. Only a couple days ago south of Tijuana I passed a three-car accident where a White teenager with no shirt is lying on his

back, his thin chest not moving. A couple months ago a drunk tried to cross the freeway that goes past the town here and was run down. We pulled over and Paloma and I went back to see what we could do. A couple other cars stopped and several men were standing around. The Red Cross had already been called. The man's face was soaked in blood. I tried to find a pulse, but couldn't. For a moment there on the freeway center divide, the reality of death was very close to me.

Sitting there around the entrance to the little cigar shop, each of us had his stories. Memory came up with my favorite dead-guy story from half a century ago. I have written about it elsewhere. We were in a forest in North Korea on a mountain trail when we fell out at the side of a creek for a rest. One of the guys saw a dead Chinese soldier in the padded, quilted jackets they used a few yards up

the hillside in the leaf bed. He didn't look right. I decided to climb up to where he was lying and have a look. He was only half there. The top half was there, but the bottom half was missing --- legs, ass, everything.

It was all gone. I was careful as I looked around for the other half but I couldn't find it. One of the guys, I think it was Donovan, was calling up to me to leave things as they were. There could be a booby trap. I didn't think so. I wanted to find the other half. Simple curiosity.

Donovan yelled up at me: "What you gonna do if you find it? Save it? Get the hell down here."

I told the story of the Chinese with elaborate detail while we drank our champagne and the guys could see the humor of it. Death fifty years ago is one thing. Death today is something else. We became quiet and returned to watch-

ing the passing, increasingly noisy parade.

After a moment I said: "My brain is thinking about flan." Flan being a Mexican custard with burnt coffee dressing.

"Flan?"

"Yeah. Flan."

"You go from mutilated Chinese corpses to flan?"

"Yeah."

"How does that work?"

"I don't know how it works," I said. "It may be that memory has no moral compass."

Telling this little tale here I am reminded, yet again, how revisionism is only one ingredient in this stew we call life.

*** I'm on the horn with Chicago Bill when he observes that in twenty years the standard Holocaust story will be an embarrassment for everyone on every side. He suggests that revisionist arguments are not about the truth, but about lies. Of course. Revisionist arguments demonstrate what is false, fraudulent, deceptive, and deliberate lies. The gas chambers, and the unique monstrosity of the Germans.

*** This morning drinking coffee and watching CNN, I find that Luciano Pavarotti has died. Pancreatic cancer. I am not affected by his cause of death. But when a brief excerpt from one of his arias is played, I am moved to tears by the quality of his sound. I suppose I do understand something about all this blubbering, that at bottom it has to do with the anxiety I have for the life of our younger daughter, Paloma. It's very complicated. I am no longer inclined to write about her story here.

*** Reading Rousseau's *Solitary Walker* when two ideas come

to me. I marked the place in the text where it happened. Now that I review the text, there is nothing there to suggest why thought would have imagined the two ideas. Speaking of other writers he had lived among he writes: "Several of them only wanted to do a book, any book, provided it was well received. When theirs was done and published, its argument no longer interested them in any way, unless it were to make others adopt it and to defend it in case it were attacked, but for the rest, they drew nothing from it for their own use and were not even concerned whether this argument were false or true --- provided it was not refuted."

It was right in the middle of those two observations that it occurred to thought that I should review my own work, story by story, chapter by chapter, looking for what is in each that I no longer think accurate. Not to rewrite anything, but as an addendum. And then thought realized that I could do a theater piece from the same angle, a one man show discussing the weaknesses and strengths of my own work as story. My notes suggest that I would start in the 1980s with revisionism. That would be the focused way to go about it. This is something I could do. Of course, it's another project. With no money in sight.

*** I have a letter from a supporter in the Midwest who offers to sponsor a speaking engagement for me, all expenses paid. He is a strong, organized, thoughtful, politically experienced young man. He has stipulations that I cannot agree to. One is that I agree to not mention to his audience that my family is Mexican. How can I offer my "human face" up in public while not being open about the life behind it?

*** I found this piece on Frankenstein while cleaning up some old folders in my computer. Don't recall if I have published it or not. It's from a couple years ago. Anyhow, here's what I found.

"I was in our bedroom this evening working out with bar bells and watching a rather soapy bio of Mary Shelly on the Film and Arts channel. I was reminded of the strenuous and truly dramatic life she led, until most everyone died, including four of her children if I counted right. My own mother bore four children, three of which died before reaching the age of one year. Our youngest daughter is 19 and is to give birth next month. I've got my fingers crossed.

"About 1937 my father took me to the Avalon theater in South Central Los Angeles to see Frankenstein. I would have been seven or eight years old. I had no idea what I was going to see. We didn't have a car so we walked the mile or so to the theater. It was dark. I still recall two or three scenes, most clearly the one where Boris Karloff is raging among the flames on the roof or parapet of the place where he dies. I think a flaming beam falls on his neck.

"I haven't read Shelly's book. I'm not going to read it now. But I was struck by the narration in the bio about how the "creature" behaved as badly as he did for lack of real human relationship, for lack of love. His desire was to enter into the world into which he was "born," but he was too ugly. He thought so, and others thought so. He was a human being, but he was an ugly one. He longed for love, and he was hurt by the lack of it. That's human. One thing led to another and it was over for him.

"As I listened to the narration of the Mary Shelly bio, thought turned to the book I'm supposed to

be writing, *Adolf Hitler and Me: Reading Mein Kampf* www.AdolfHitlerandMe.com .

Thought was reminded that there are no monsters in the real world. Some of us commit monstrous acts. The irony is that while some of us who commit monstrous acts are bad guys, others of us who commit monstrous acts are good guys. It's as if the gods are playing with us, or we with them.

"Mary Shelly thought it monstrous for ordinary people to not see Frankenstein's monster for the "person" he was. Not seeing Adolf Hitler for the "person" he was, but as a monster, has morally justified a long and bloody trail of monstrous acts. I'm not suggesting that Adolf was a nice guy, only that he was human—like you and me."

*** Carlos Porter mentioned via email that he had heard that I am writing a book about Adolf Hitler. I've been meaning to tell him that I am not. I am writing about how it is for me to read Hitler's book, *Mein Kampf*. A literary journey. I have not turned my hand to it for some months now. But I do not have the knowledge, or the desire to gain the knowledge, that I would need to write anything resembling a biography of Adolf Hitler. It's beyond my competency.

*** Dreamed an elephant entered the house, walked through the first room into the hall way and then had to decide which way to go, to the left or the right. In the dream the elephant appears to understand, as do I, that whichever direction he takes, the house will be destroyed. While the animal stands there, uncertain about what to do, I wake.

*** The Mexican academics of Binational Association of Schools of Communication of the Califor-

nias (BINACOM) appear to have folded under pressure from American academics connected with BINACOM. Mexican nationals who offered to help during Corto Creativo 07, the one successful revisionist presentation made to a mainstream audience that has ever taken place, do not respond to my inquiries about speaking.

I decided to go online and look for student organizations in Mexican universities. Such lists apparently do not exist. It's not like it is in the States. Here, it's all up front and out in the open and reachable. In Mexico --- such matters are still Third World affairs. The Columbia *Daily Spectator*, for example, now publishes the print edition of the paper on the Internet itself in a PDF file. Exactly the way I am beginning to publish *Smith's Report*. The advantage here is that I can follow the Letters section, and the Op-Ed page in the paper to see if there is any reaction to the little classified ad I am running. Before --- before this new Internet development, this was impossible and I was always behind the curve.

*** Smiths Report Online has links to the CODOH main page, of course, but it also links to our MySpace page which was developed to appeal to students, and to my Blog, where I will post only stories related to the Campus Project and El Gran Tabu. It has not been "googled" yet so, while I know the URL --- the address --- and can get there via the Internet, no one else really knows it exists. Until it has been integrated into Internet search engines, we cannot promote SR Online. Once we do, we will begin using the Topica services to promote the site and solicit readers, a tiny fraction of whom will become contributors. That's the ticket.

*** In Charles Butterworth's interpretive essay on Rousseau's *Reveries* he writes that Rousseau's "basic premise was that his extensive criticism of society derived from his ability to stand outside the prejudices of his day." I have no "extensive criticism" of society to make, I'm not well-enough informed to think critically about society as a whole, but the perspective I do have about what I do think is related to the fact that I do probably stand outside many of the prejudices of my own day. I think I can say that.

*** I am distressed reading *Reveries* to find Rousseau to be such a whiner. He never tires of complaining about others. It just doesn't end. He is at the end of his life, he finds joy in memory, and in the observation of nature, but through, in, and all around memory is the sound of his whining, which he apparently believes is principled. Maybe I'm reading the text from a wrong angle.

I read his *Confessions* maybe forty years ago. I no longer have a real sense of his life's history. While reading *Reveries* thought reminds me to go to my *Britannica*, the 1954 edition that I bought from Steve Sanfeld in Hollywood in maybe 1961 for fifty dollars. I periodically sell all my books, or give them all away, but I always hung on to the *Britannica*. For the most part I only read in the evening when I go out walking, and stop somewhere for a beer, or a diet coke, and read a little. When I get back to the house it's time to loaf, or watch television, or do some more work on the computer, or some of all of it.

Steve Sanfeld --- I've written about him elsewhere --- was a Jew my age who participated in the Freedom Riders integrated bus tours through the South in the

1950s. An exhilarating experience for him. Now he was working as a clerk in Larry Edmonds bookstore on Hollywood Boulevard, across the street from where I had my own book store. Larry Edmonds specialized in cinema. Sanfeld had been caught up in the Zen movement that had some success in California in the 1950 / 60s. He was to join a Zen establishment in Gardena, a Los Angeles suburb I used to ride through on horseback in the 1940s, and had to get rid of his possessions. I got a real deal on his *Britannica*.

Steven was overweight. Eight or ten months after he began his Zen discipline I found him visiting Hollywood Boulevard one afternoon. He had lost about thirty pounds. He looked terrific. He said the ticket was, when eating, to think about the stomach, not the throat. I've always thought to try it. Maybe I still will. We fell to talking about flowers. Don't know why. I told him about the chrysanthemums my mother was raising. Sanfeld said they could not possibly be so beautiful as the chrysanthemums they grew at the Zen --- whatever it was. Whole fields of them.

"Is that right," I said?

I never saw him again. He's an old guy now.

*** Saturday afternoon I visited Domingo at his gallery when a 60 Minutes segment came on the screen of the television, which is usually tuned to a soccer, football, or baseball game, and there was President Mahmud Ahmadinejad being interviewed by one of the 60 Minutes guys. He was rather charming in his way, smiled a lot, displayed a sense of humor, and came off very well in all. It reinforced my sense that I had done the right thing by putting one toe in the water at Columbia Univer-

sity with the classified ad in the *Daily Spectator*. Now that it is running, and I have seen it --- the print edition of the Spectator in Online as a PDF file --- it is miniscule and very unimpressive. Next week I'll move it up a notch. About three notches. We'll see.

And then there is the issue of running the ad on other campuses. First, something has to happen at Columbia.

*** A fat, poorly dressed lady came to the door yesterday selling homemade necklaces for two dollars each. She's been coming around for a year or more. Her story is that she has a grand daughter who is sick, there is not enough money to pay for doctors, and that if we buy necklaces from her it will help her with medical bills. Yesterday I told her that my wife is in Las Vegas for the next five weeks helping take care of our three-month-old grand daughter because Magaly has to go back to work. The lady was distressed, turned to go, then turned back to me tearfully and told me the story about her grand daughter and the necklaces. She looked distressed. The woman said her grand daughter was going to die and that she wanted to make her a white dress for her confirmation, one she could also use when the girl is buried. She looked terrible. The first necklace she pulled out of her bag was made of large glass beads of a beautiful shade of blue. Okay, I said, I'll buy that one. When I pulled out my money the smallest bill I had was a 200-peso note, about twenty dollars. I told her to come back when my daughter came home, that she would see the white car parked in front of the house.

When she came back Paloma answered the door. The fall out was that Paloma bought two neck-

laces and they chatted for a bit. The woman told Paloma she didn't have a clock and could not give her grand daughter her medicine at the right time. She was crying. Maybe she was telling the truth. Paloma took off her own watch and gave it to the woman.

"What?" I said.

"I gave it to her."

"Your sister gave you that watch for Christmas."

"Do you think she fed me a line?" Paloma used a Mexican expression I had never heard before.

"I don't know," I said.

Paloma has no money. She has nothing. But she gave the woman her watch. A girl with a heart of gold. Or a fool, much like her father. People all over this town owe me five dollars, ten, twenty. I don't have any money either. I have been a poor role model for my daughter in more ways than one.

*** A German reader writes me --- in Spanish --- to tell me that my intro to *El Gran Tabu* has been translated into German and is on the Internet. Last week a reader in Argentina posted the Spanish version on the Internet down there. Today Nancy Conroy, editor of the Ensenada based *Gringo Gazette*, emailed me to say she had discovered the intro in English on the Jeff Rense.com Internet site. Wants to know if I still live in Baja. I don't think she will follow up. She interviewed me for the *Gringo Gazette* last year and dodged around a number of issues even then.

*** The emptiness, the terrible anguish, of Paloma no longer being here. I don't feel that way about my wife, because I trust her, and I know she's sound. Paloma is not sound. We all want to live lives of pleasure, without pain. It's impossible. But Paloma has chosen a way to try to do that. Crystal meth.

*** I'm going to do what is practical with the ad in the Columbia Spectator, as I said I would. I'm dropping it. It's too small. I can make it bigger, it will be more effective, but it will cost more. I was attracted to placing the ad by the Ahmadinejad story at Columbia, the U.N. and the fall out from the Holocaust Conference in Teheran in December. My primary advisor was not enthusiastic. He pointed out that it isn't our role to "piggy-back" on the stories of others, but to make our own stories. That's what I did with the Corto Creativo 07 in Baja. That story has fallen apart, because the Mexicans fell apart. And so it goes with H. revisionism.

*** For three weeks, longer, on top of the regular work which is rather a full-time job, I have been juggling three major events. Working out a concept for using small ads in a very small number of campus papers to help create a media story. Working with my daughter, who I have been afraid is going down very quickly. And getting Smith's Report up on the Web and to promote the Online edition in a determined, professional way

to find new readers and new contributors, which can in itself become a media story. It all depends on how it is promoted. Very important.

With regard to the campus ads, for the time being I have done what is practical --- I have dropped the ad I started with at Columbia University. With regard to Paloma, I have placed her in a drug rehab center in Tijuana. The baby is in Las Vegas with Magaly and my wife. Every time I put her away it's a tragedy for me. It took about eight, nine days this time, and I got over it. I always get over it. I'm okay now and back to work.

The work on the Online edition of Smith's Report, however, has gone very well. It took longer than I expected it to take. It cost more. A lot more. It's more complicated than it looks to be at the beginning. But we are there now. The first announcement for SR Online went out five days ago. There is no, or very little extra writing burden for me. The online reader gets exactly the same text, in exactly the same format, that you get in this hard-copy edition.

The trick here is to reach out to thousands, then tens of thousands,

and then perhaps hundreds of thousands of folk who have never heard of this Report, know nothing about revisionism, a fraction of whom will want to know. There is no better place to find out that here, through the Online edition of SR, which links directly to the CODOH Library, the CODOH Forum, The Founder's Page, and to every other revisionist site on the Internet.

*** And now it's back to The Great Taboo. The real issue here is the funding to take the show on the road. In the end I will want to promote invitations to put on the show, but at the beginning I am going to have to pay for them myself. I will need about \$800 --- \$1,000 per show. That includes the room, advertising, insurance, travel (I'm going to keep it close to home), and cameraman. It might cost less, but I should have that much per show. We will want to create a story, get the final footage to wrap up the documentary. The Mexican stand-off put me behind schedule, family issues interfered, and now here we are.

IN THE NEWS

The Jewish Telegraphic Agency reports that young American Jews are increasingly alienated from Israel.

Among the reports referenced by the JTA is "Beyond Distancing: Young Adult American Jews and their Alienation from Israel" and commissioned by The Andrea and Charles Bronfman Philanthropies.

The major findings of the Report are that successively younger American Jews feel increasingly distant from Israel, and that the trend has been increasing steadily

for decades. For example, fewer than half (48 percent) of respondents younger than 35 agreed that "Israel's destruction would be a personal tragedy," compared to 78 percent of those 65 and older. And just 54 percent of the younger group is "comfortable with the idea of a Jewish State," compared to 81 percent of those 65 or older.

This suggests to me that Jews of college age are going to be increasingly open to revisionist arguments re the Holocaust story. If their subjective attachment to Israel itself is failing, they have increasingly fewer subjective rea-

sons to support a taboo against an open debate on the matter. It just doesn't matter the way it used to matter.

Adela Navarro Bello, editor of the Tijuana news tabloid *Zeta*, is to be honored by The Committee to Protect Journalists (CPJ) with the 2007 Press Freedom Award

Zeta has been fearless in exposing drug cartels and corrupt politicians. Hector Felix Miranda, co-founder of *Zeta*, was killed in 1988. Co-editor Francisco Ortiz Franco was murdered in 2004. J.

Jesus Blancornelas, founder and then director of Zeta, was the victim of an assassination attempt in which one bodyguard was killed. Blancornelas himself was wounded and lived out the rest of his life in a wheelchair. He died last year. He was a real hero.

Mexico, especially the frontier area, is second only to Iraq as the most dangerous place in the world for journalists.

Dan D. Desjardins has written a new paper titled "The Leuchter Report, Revisited." He suggests that it might make some revisionists uncomfortable. I have only very recently received it and have not yet reviewed it. Here is a short intro by Desjardins himself.

Proceeding from his 1997 article "Kenneth Stern's Critique of the Leuchter Report," D.D. Desjardins examines average ferric ferrocyanide residues deriving from samples Fred Leuchter took from sheltered versus unsheltered locations at Auschwitz-Birkenau. He also compares average ferric ferrocyanide residues between locations that were allegedly homicidal gas chambers versus those that were undressing rooms, Sondercommando quarters, etc. Finally and most significantly, Mr. Desjardins examines the question as to what degree of ferric ferrocyanide one should find given HCN exposure for purposes of delousing and purposes of homicidal extermination.

In addressing this question, he uses data provided by the Leuchter Report, re-examining Leuchter's methodology, but also draws from his own interview with Dr. Francis Piper to reassess the meaning behind the minimalist residues found for Kremas I-V at Auschwitz-Birkenau.

Proposing certain assumptions, e.g., linearity of reaction rates and comparable building materials, he concludes the marginal residues found for the alleged execution gas chambers may not be unreasonable from a traditional holocaust perspective, while at the same time satisfying what Dr. Robert Faurisson suggested when the Leuchter Report first appeared, i.e., that the various Krema were themselves deloused one or several times during operational use.

A must reading for those who read Desjardins' earlier "Kenneth Stern's Critique of the Leuchter Report." The paper itself will be uploaded into the CODOH Library.

Elie Wiesel tells some 3,000 people at the Sheraton Hotel and Towers in Chicago, meeting to celebrate the coming 15th anniversary of the United States Holocaust Memorial Museum that many good things happened in the 20 century --- the end of colonialism, the end of official racism, the end of imperialism, the end of communism and fascism.

Nevertheless, the dominant fact of the 20th Century was the Holocaust. That being so the century was a "failure ..."

Wiesel called Iranian President Mahmud Ahmadinejad "the No. 1 Holocaust denier in the world" and said that those who share his beliefs are proof that anti-Semitism is still a force today. Anti-Semitism "is a plague," Wiesel said. "An anti-Semite is a person who hated me before I was born."

I am struck by the idea that Elie will claim he was "hated" before he was born. It is an irrational concept, but a dramatic, evens a poetic use of the language. As theater, "it works." Elie, and those folk who

live out in real life his version of Holocaust theater, will never see that if Elie is hated now, in real life, it is because he has consciously promoted a theater of hatred for Germans, and one of forgiveness, always forgiveness, for Jews.

INSPIRED BY ELIE WIESEL?

ROCK HOLOCAUST 2, the Rock and Roll, slasher/zombie comedy film sequel produced on the 2004 Vans Warped Tour will have its NYC Premiere on Friday, October 26th at 9pm at the Pioneer Theater in New York City.

Set one year after the original Punk Rock Holocaust, the demonic Pop-punk Executioner's headless, undead corpse is back on the 2004 Vans Warped Tour and it's looking for its head! The killer is beheading bands left and right, and on the tour there is total "Holocaust Denial" as all of the tour production staff refutes reports of the carnage that happened the previous year.

One precocious, nubile "Holocaust Survivor" has become a reporter for a small independent magazine. She is determined to get to the bottom of the story and reveal the truth to the world.

We wish her the very best.

CODOHWeb Continues to Offer a Major Challenge to the Holocaust Taboo

By Rodrigo Mendoza

CODOHWeb (the overall online efforts of Bradley Smith and CODOH) comprised of the huge revisionist Website at www.codoh.com continues to take revisionist arguments and viewpoints to hundreds of thousands of readers. During September 2007

we had 66,361 pages accessed, total hits (including graphics) was over 246,000. Year to date codoh.com has had over 834,000 pages accessed. These statistics represent true accesses by human beings. We have cut out of the statistics all traffic generated by robots, worms, or replies with special HTTP status codes.

With contemporary statistical tools, we can learn much more about those who access our materials. We have had more than 179,000 unique different visitors to our site this year alone. We know the most popular day of the week to access our site --- Thursdays, and the most popular time, 9:00 p.m. to 10:00 p.m.

Our visitors come from all around the world with the leading countries being the USA, the Netherlands, Australia, Canada, Great Britain, and Germany.

And what are our readers reading you ask? The top ten most viewed articles/documents are:

1. **Defending Against the Allied Bombing Campaign: Air Raid Shelters and Gas Protection in Germany, 1939-1945** by Samuel Crowell
2. **George Orwell** by Richard Widmann
3. **Speech of Reichsführer-SS Heinrich Himmler at Posen 4 October 1943** translated by Carlos Porter
4. **Political Maps of Europe 1914 to 1945**
5. **One Third of the Holocaust** (video)
6. **True Stories of a Holocaust Revisionist**, by Bradley Smith
7. **The Crucifixion of the Jews must stop**, by Martin Glynn
8. **Holocaust Memorial Pages: A Photographic Record**
9. **The Diesel Gas Chambers: Myth within a Myth** by Friedrich Berg

10. **The Holocaust Ideology: A Theological Threat to Christianity and Islam** by Paul Grubach

Smith's *Break his Bones, or as the French have it --- Confidences d'un révisionniste américain* --- has been officially catalogued by the French bibliographic folk.

This was rather unexpected, as the French publisher had to print it in Italy where printing such texts is not yet a criminal offense. In France itself the book is sold very quietly, under the table as we say.

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Exemplaire et cote (1)

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ISBN 0-9723756-0-0 (br.)

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This business that is not a business is full of surprises. It's like life that way, which is also not a business. Teheran was a surprise. The exhibition of *El Gran Tabu* in Baja was a surprise. What will the next surprise be? Stay with me here, and you will find out.

Bradley

Smith's Report

is published by
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On the Holocaust**
Bradley R. Smith, Founder

For your contribution of \$39 you will receive 12 issues of

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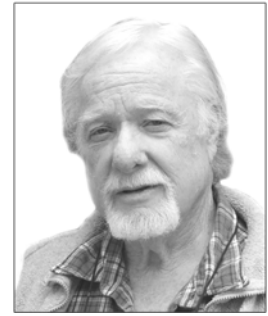
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SMITH'S REPORT

On the Holocaust Controversy

No. 145 www.Codoh.com December 2007



Challenging the Holocaust Taboo Since 1990

THE HOLOCAUST

The New Founding Myth of American Society

By Richard Widmann

The American public overwhelmingly accepts the basic tenets of the Holocaust. It is incomprehensible to most people that there are some who are willing risk their life and liberty to revise and even deny the main pillars of the Holocaust story – the Six Million, the Hitler-ordered extermination of Jews, and the use of gas chambers as the principal weapon of choice. While those who are uninformed about revisionist arguments will understand that open debate and freedom of speech are certainly valued rights in the United States, a public debate over the facts of the Holocaust appears worse than useless because the facts are “inerrant,” and as such, those who advocate debate must be exploiters of innocent victims or, at the very least, falsifiers of history.

Before we are able to grasp the significance of Holocaust revisionism or, as some would call it, “Holocaust denial,” we must understand the significance of the Holocaust itself. The Holocaust can seem, not unlike many other events in recent history, like an event in ancient history with little relevance to the present for many in today’s society. Of course, the details of the traditional story should be significant in and of themselves.

That is to say, the charge that Germans murdered six million Jews and five million others (as the story has evolved) for no good rea-

son other than racial hatred would be quite significant in and of itself. Still, the real question is how are the events themselves, now otherwise fading into the historical record, important or significant with regard to contemporary American society. They are significant because the Holocaust has impacted domestic and foreign policy, as well as the vocabulary and the cultural understanding of anyone who has been reasonably conscious during the past 50 years.

In 1996 Roger Garaudy created a tremendous scandal with his book, *The Founding Myths of Modern Israel*. This book identi-

fied several myths that were critical for the founding of Israel, including what Garaudy called “The Myth of the Six Million.” Although the word “myth” is often understood in contemporary vernacular to mean something false, that is not the sense of the word that Garaudy intended.

The word “myth” is derived from Greek “mythos,” meaning simply “the word based on faith.” Myth, therefore, is not factual or non-factual, but something which must be accepted on faith. A myth generally tells a sacred story concerning the origins of the world or

Continued on page 7

LETTERS

Ernst Zundel

This is a letter from Ernst to his wife Ingrid that was distributed by Paul Fromm, Director of the Canadian Association for Free Expression (CAFÉ). Fromm writes that Zundel's Prison Mail was withheld for almost three years --- out of spite!

[START] Surprise, Surprise! I was called to the "Kammer" yesterday and told that I could go through two large boxes of mail that were never processed by Dr. Meinerzhagen. Ingrid, some scheme that was from that man!

So far, I have found 15 thick letters from C.M. over 2 ½ years that were never even looked at --- unopened! I found four letters from [Attorney] Doug Christie. I found three letters so far from [Attorney] Barbara K., - her and Doug's Christmas cards from 2006! Lots of letters from K.S., likewise. Several letters from Jerome Brentar [an old friend who has since passed away].

Simply unbelievable what was done!

Incredibly kind, encouraging, uplifting letters! I will have days of sorting, weeks to respond and to answer people's questions. I'll report more tomorrow, worked 20 hours on it yesterday. Christmas cards for three years --- many, many hundreds of them never given to me. Imagine! And I thought Toronto West [Detention Centre] was bad! I would never have believed this if someone had told me this could happen in our homeland at this age and time when "Human Rights" and "Human Dignity" are on everybody's lips! [END]

Fromm advises that if you write to Ernst --- Please include Euro postage --- 55 cents for a letter within Germany [Europe ?] and 1.70 Euros for overseas. Ernst is allowed to receive up to three postage stamps per letter. International coupons won't do him any good. Self-addressed return envelopes might work. He is not certain, but thinks that small amounts in US\$ cash might also be passed on. Ernst does not have access to his own funds except for 30 Euros spending money per month.

Ernst's address is:

Ernst Zundel
JVA Mannheim
Herzogenried Str. 111
68169 Mannheim, Germany

Arthur R. Butz

The case of Nobel laureate James Watson recently being sacked for thought crimes is notorious.

Less well known is that in 2003 there was a small controversy over whether or not Jewish researcher Rosalind Franklin, who worked in King's College in London while Crick and Watson worked at Cambridge, should be given some credit for discovery of the double-helix structure of DNA. Examples are the Chicago Tribune, 26 Feb. 2003, and Forward, 18 April 2003.

It happens that Watson published an article on the persons involved in the discovery that appeared in the recent Sept.-Oct. issue of *Technology Review*, published by M.I.T., just before his own affair broke in the media. It is attached here: <http://www.technologyreview.com/Biotech/19173/>

In Watson's account, the crucial x-ray photos did indeed come from Franklin's lab, but she had missed the crucial points, perhaps because she refused to have a col-

laborator, notably Maurice Wilkins, also of King's, who was forced to work independently of her. Watson remarks:

"Rosalind Franklin would have seen the double helix first had she seen fit to enter the model-building race and been better able to interact with other scientists. If she had accepted rather than rejected Maurice as a collaborator, the two of them could not have failed to realize the significance of the monoclinic space group."

Watson concludes his advice to young scientists with the recommendation "Work with a teammate who is your intellectual equal [but] In general a scientific team of more than two is a crowded affair."

Today Watson is a non-person and I assume that no comparable journal would publish an article by him as it would upset the savages, black and white. The intelligent layman will have to do without Watson henceforth. Despite our amazing technology, we are in an age of intellectual blight.

Joseph Bishop

I read the essay by Gene Burkett on Irving's acceptance and interpretation of the Hoefle Document. It was eloquently, carefully, and logically worded and you are very fortunate to have authors contributing material like this for SR.

Let us suppose that the Hoefle document is, first of all, genuine and not a forgery. Then let us suppose that Mr. Irving's interpretation is correct in that it represents evidence for mass extermination of some 2,4 million Jews. The way I look at it, that would represent 2,4 million fewer Jews ultimately winding up in the United States and working their genocidal mischief against the host population

through their various dysgenic social and political machinations.

As insensitive as this may sound, if the six million story were completely true, then America would very certainly be a far healthier nation today. After all, Jews are not the only people who deserve consideration, although many might think so. I mean, in our Judeocentric culture, sensitivity to Jews and what they want seems paramount at all times, whilst the sensitivities and interests of the host culture is usually ignored and trampled upon. Revisionists may or may not understand this, depending upon where they are standing.

I recall Irving, speaking at one of the IHR conferences which I attended, stating from the podium that he accepted the fact that the Germans killed many thousands of Jews whilst moving them east, usually by machine-gunning them. He didn't elaborate much on this, although he cited the Berlin evacuations. I noted that the revisionists present didn't seem to have a problem with this. Nor did I. Although he did get into a tense confrontation with Professor Faurisson, who challenged him on some of his points.

I suppose it all comes down to the numbers game. A few thousand, a few tens of thousands, perhaps even a few hundred thou-

sands. But to pump the numbers up to 2,4 million? Perhaps there is a zero too many there, and certainly Jews have been rather fast and loose with those extra zeros --- and the sixes of course, that mystical '6' being of such kabbalistic significance to their strange religion.

The speculation by Mr. Burkett that possibly Mr. Irving is taking this present position as a form of self-promotion may be true. I seem to recall that Mr. Irving had admitted earlier, somewhere or other, that some of the anti-Nazi statements which he inserted into his biography of Goebbels, were not really true or were at least gratuitous, but were nonetheless slotted in there for 'tactical' reasons. Meaning, I suppose, to hopefully shore up his position with the mainstream in order that his books would reach a wider audience.

So once again it is possibly a matter of doing something bad 'for the greater good'? But this sort of compromise makes revisionists uncomfortable. We want historians to tell the truth and only the truth, period. Or at least I do. That might mean that 2,4M is a true figure, but I would want to see some very compelling evidence for that before I buy into it.

I think that what Mr. Irving ideally would like is a readership and supporter base consisting of

well-heeled mainstream people with highly-padded wallets and purses, instead of the cranky and sometimes nutty crowd of revisionists and far rightists that he presently has to mix with and who give him a bad name.

The problem there is that the rich mainstream readers tend to follow the herd and avoid 'controversial' history --- such is their nature. They will always avoid the Irvings and prefer the Lipstadts. It is up to the honest historian to make the choice of either maintaining his integrity but staying poor and pilloried, or compromising a lot and winning money and accolades and rubbing shoulders with the high and mighty. Irving once lived in the latter world, but has found himself fallen into the former.

At any rate, I look forward to his forthcoming biography of Himmler as, on the whole, I still greatly respect Irving as an author and researcher. Also I am hoping that his *'Meine Gefangnisse'* ('My Imprisonment') book will see an English edition. And what about that rumored book 'Roosevelt's War' that Irving once mentioned? Perhaps the God of Revisionism has ordained that he spend time in prison and have his finances ruined by Lipstadt in order that it force him to continue writing good books

MASS MURDER AS A PARTY GAME

By David Simmons

During the week of 17 October the *Frankfurter Allgemeine Zeitung* newspaper published an essay by British journalist David Litchfield in which Litchfield claims that several guests at a party held by Countess Margit von Batthyany were offered the chance to murder the Jews as an "additional entertainment" laid on by local Nazi party chief Franz Podezin. Litchfield claimed the guests accepted the offer.

Here we see in miniature how the Ugly Myth is created. The image of rich Austrians shooting

Jews for fun as a party sport was written and published. However, a rival newspaper blew the whistle

on the ridiculous tale and the story is exposed as "murmurings and hearsay." <http://www.spiegel>.

de/international/germany/0,1518,512869,00.html

However, in 1946 a story like the one spread by Litchfield would have gotten you hanged. As absurd as Litchfield's story is, *Der Spiegel* was very, very careful in challenging any Holocaust tale. Its experts are carefully vetted. WHO ARE THESE PEOPLE? Winfried Garscha is identified as being from the respected Documentation Centre of Austrian Resistance. Wolfgang Benz is an anti-Semitic Researcher.

And *Der Spiegel* rushed to assure us that the massacre did happen, though, and the circumstances surrounding it remain unclear. From a Revisionist perspective, the article has interesting tidbits of facts, if you are inclined to read between the lines. First, the victims were among thousands of Hungarian Jews who were forced to work on the Southeast Wall fortifications along the Austro-

Hungarian border from autumn 1944 onward. Interesting, since the claim is that Hungarian Jews were sent to Auschwitz to be exterminated in the summer of 1944. Yet here thousands appear to be working on fortifications on the Hungarian border.

But maybe, these thousands of workers were saved to work? No, it seems that some 30 percent of them were sick and weak. Why transport sick, weak, non-working Hungarian Jews from here to there around Europe if the German policy was one of total extermination?

Der Spiegel is right. The circumstances are unclear. First, it appears that the bodies of the victims still haven't been found <http://hnn.us/roundup/41.html#44002>, even though they were supposed to be buried in a mass grave. The eyewitness even added the detail that 18 Jews were forced to bury the bodies of the victims.

What's really going on here? First, it appears that various executions were carried out by SS retreating West charged with guarding prisoners; people "incapable of marching were murdered everywhere at the time." The tales of mass murders came from two men, one accused of the killings and one who was just a driver but who seemed willing to provide testimony of a really big crime although he seems to have lost the 218 bodies.

Unless you are inclined to believe in tales of a crazed Nazi Countess littering her garden with bodies of Jews just for fun, and just as the Soviets show up, or tales of hundreds of missing bodies that can't be found, then it appears reasonable to suspect that two men associated with real shootings of prisoners invented some stories to divert attention from themselves.

An Appeal from the GEORGES THEIL Support Committee

Now under the crushing strain of French court rulings ordering him to pay fines and damages totalling more than 100,000 euros (or nearly 150,000 US dollars), rulings that may well force, towards the end of November 2007, his actual imprisonment for six months, our friend Georges Theil has earned those judgments merely from writing and circulating a few dozen copies of an autobiographical work with a calling into question of the "truths" imposed by the victorious Allies in their sham of a "trial" at Nuremberg in 1945-1946, and from having again questioned the same "truths" verbally in a local television interview broadcast some time afterwards. With no personal

wealth, he is in need of your support and the support of all who value freedom of expression, historical truth and exactitude.

For, to put it simply, the freedom of inquiry and freedom of speech are in grave danger, throughout the West, in the face of the enormous historical slander that weighs on our societies. With its gigantic political and economic implications, going beyond the formidable racket that it harbours, fosters and constantly reactivates, this slander also threatens to demolish, both psychologically and physically, our peoples and their historic cultures. Our very identity erased, we shall then be doomed to slavery. Since July 1990, the slander has been rigorously protected

in France by a specific law which, concocted by chief rabbi Joseph Sirat and Socialist leader Laurent Fabius, was then presented in parliament by Communist member Gayssot.

Thanks to this law, the horror described by Orwell is now everywhere! A striking sign is the monomaniacal self-censorship of teachers and professors, politicians, journalists and media people in general and of our self-proclaimed historians (academics who have gained their distinction only through baseness and cowardice). For them, in these times, it's better to lie and slander than to approach the truth and historical exactitude, which have become the great taboo!

But some free minds have taken it upon themselves to stand up against the enforcers of this law, the courts, which, in France, now set out the "historical truth" — an unbelievable regression — a "truth" to be respected on pain of fines, imprisonment and civil judgments ordering payment of damages to organisations that are accomplices to the slander. In so doing these brave people want to bear witness, at the risk of being ruined and sent to prison. They think the sacrifice may set off a decisive revolt against submission and enslavement. Georges Theil is

among them, as are Professor Robert Faurisson, Vincent Reynouard, Germar Rudolf, Ernst Zündel, Fredrick Toben and dozens of others, essentially in Europe. In his autobiographical book, Georges Theil, retired executive of a large public firm, has taken the risk and testified the truth, standing up to his own country's supine justice system.

If you have understood this message and heard this call for help, and if you yourself want to take a stand against submission and enslavement, then please support Georges Theil by sending fi-

nancial (or other) assistance to his *Support Committee*. Contact

Georges Theil Support Committee

6, rue Gallice

F-38100 Grenoble, France

E-mail: gmtheva@yahoo.fr

Cheques to the order of Georges Theil (full discretion assured).

A copy of Mr Theil's book *Heresy in 21st Century France*, in either the French or English edition, will be posted to all donors upon request.

Sobering Thoughts on "The Perfect Religion"

A. S. Marques

*Excerpts from a 22,000-word exchange on
The Codoh Forum*

I hope I'm wrong, but --- no legal counsel or able expertise will, in the foreseeable future, under any circumstance, be able to stand up to rigged trials and corrupt judges / jurors. And I don't mean simple material corruption and fear: I mean absolute intellectual corruption, i.e. deep faith embedded inside the minds of judges and jurors.

In the West the "Holocaust" has developed into a fully fledged faith, with all the usual --- both on the individual and collective levels --- religious means of coercion behind it. Revisionists often have a hard time accepting this, but it's the truth.

So what about the future? I see a probable struggle for decades or even centuries to come, with neither side giving in. Israel will go under, probably after launching a nuclear war. Then, slowly, like Christianity before it, the new religion will turn moot and people will stop actively believing and performing the cult activities. Historical "Holocaust" skepticism will be highly praised, and other, new religions will rise from the old Biblical framework, like Judaism,

Christianity, Islam and Holocaustianity before them.

Note that --- generally speaking with regard to the current "cartoonish" state of affairs --- neither of the two primary world religions, Holocaustianity and Islam, wants freedom of speech. What most Muslims seem to be saying is "we too want equal protection against free speech." In other words, we have a conflict of religions in the first place, using revisionist viewpoints on one side, but very rarely invoking what should be the basis

for any true revisionism: full freedom of inquiry and speech.

This is simply the millennia-old struggle being reenacted. It's Voltaire's "l'Infame" back from the ashes on all fronts, as soon as we are tempted to think it's dead and buried for good. I'm afraid this is not pessimism on my part. It's simply the way things are. Be prepared to share this planet with the other species --- the one who follows common faiths, instead of the faith in reason (the only weapon we have, and the only faith that

seems to function in the real world of awareness) --- for a long time to come.

Of course, all of this makes the struggle against the common faiths even more necessary, unless one develops total and unremitting cynicism and manages to migrate to some sort of unreachable inner sanctuary. This is my take on the subject, on a rather cloudy day, though not a particularly unhappy one.

*** I think the fraudulent matter at hand (the "Holocaust") should also be the object of our attention in different ways, other than simple exposure, in order to establish its nature, and hopefully help to open people's eyes to their own inner workings.

For instance, people who still think that ordinary reasonable argument will --- rather sooner than later --- win the day in some sort of court, may be sorely mistaken. Not all frauds partake in the same nature: religions that take hold of people's minds are something else, very different from your ordinary run-of-the-mill snake oil or strictly political scam or whatever. I think it's no longer possible to face the "Holocaust" as a purely historical or political scam. It has developed into something else.

If it takes the Muslims to do it, then I'm all for it. The observation that both sides engage in double standards is fine, but the immediate need of exposing the Big Lie is paramount to the survival of the world I live in.

*** What I was hinting at was that both the religion centered on the "Holocaust" and "Holocaust" skepticism are here to stay for a long time, so maybe we should start to develop new approaches to the matter. The amazing acceptance of Irving's condemnation for

heresy by ordinary people all over the Western World has convinced me that it is no longer possible to strangle this particular religious serpent in the cradle.

Some time ago I read in one of Smith's blogs something about the need to concentrate on the civil rights issues instead of the technicalities of the "Holocaust" and I was somewhat doubtful. Well, no longer. I now agree with him. The original debate seems to be closed. What we have is a new religion --- on a par with fundamentalist Islam --- that has taken hold of the Western World we live in. No longer a process, but an accomplished fact.

*** If we want to understand the present-day situation and to prepare for the future, we should try to weigh all the variables. In the present-day World, with Soviet Marxism no longer a religious factor, the major contenders for the coming wars of religion should not be of passing or indifferent interest. Much less still if you're concerned with the survival of the World you live in, as we say (or maybe we mean the World we used to live in...).

Let me state that I wish I were wrong. Also, that I don't want to instill pessimism in others. I certainly agree we are no longer at square one! In fact, short of some unexpected documentary breakthrough (Red Cross, Eastern European archives, etc.), there is probably very little more to discover. But I'm not suggesting that we abandon any approaches. The more, the better. What I'm trying to do is to take the bearing for our current situation.

*** What surprised me most in Irving's case was not that he was condemned, in spite of his concessions and the very simple fact that he always rejected the label of

"denier". I've been following, through Google Alert, day by day, everything that is being written in the press all over the World, as well as blogs and newsgroup mentions, and I tell you that I was thunderstruck by the sheer weight of opinion against him. I still am. I'm not saying people agreed with his imprisonment. Not at all! Most people go through the motions of saying something like "I wish those Austrians weren't helping revisionists by throwing them in jail". But the sheer degree of malice and the torrents of insults that invariably (I'm not using that word loosely) follow is breathtaking.

This is just not "normal." The degree of vilification by ordinary folk (not at all exclusively Jews, as far as I can tell), from all quarters of life, singing the free speech tune and then immediately proceeding to make clear that it's really no big problem at all, and directing the lowest of printable insults against the condemned man is a surprise to me. And it's the same everywhere. My own country (Portugal) had nothing to do with any holocausts or even with the War itself, and all the non-Jewish media commentators who took the position that Irving should not be jailed --- both the intelligent and the typically stupid --- followed that with the worst insults they could devise, imploring people not to read what he wrote nor to pay any attention to him or to any other jailed revisionists.

I don't think that even the vilifying by the Soviet government mouthpieces during the Moscow trials in the 30s reached this pitch. I have seen a British article where the interviewer managed to make the mother of Irving's daughter announce that she may be on the verge of leaving him. Another one interviewed his twin brother and published his ramblings about

brother David's generally very bad ways, and suggested that his brother may have tried to strangle him with the umbilical cord practically inside their mother's belly. I know the tricks media resort to, but that's not my point. My point is as far as I can tell, the only one it didn't dare to enlist in their vile campaign is his 12 year old daughter. Therefore, I repeat: this is not normal. This is no ordinary reaction to a political or historical taboo.

*** All of this craziness, all of this spite, is puzzling until you start to understand what (not who) it is you're up against. It's not really "the Jews". It's what the

Jews invented for posterity, long ago, and have never let go of. It cannot be explained away by pretending that people in general are shutting up and it's only the vocal Judeo-supremacists doing the talking. It's a religious cult and people are reacting in much the same way old-fashioned Christians would react to debates about virgin births, or today's Muslims if you tell them that angels do not dictate books to illiterate camel shepherds, or whatever.

It's true that the Jewish role is all-important. But there is more to it than that. Christians used to love both real and imaginary guilt, as well as self-deprecation. Many apparently still do, and Jews have

devised the perfect religion for them.

I never say that scholarly efforts should cease. But I think revisionists find themselves in much the same spot cultured pagans such as Celsus, the roman physician and writer on religion found himself when Christianity started to take over the Roman World. What can be done is to preserve the revisionist files in as many different ways as possible, while helping to bring down the state of Israel, the nerve center of the biggest lie in History, and the most dangerous menace to the survival of freedom in the West.

The New Founding Myth: continued from page 1

its creatures. Just as Garaudy suggests that the Holocaust myth was critical in the formation of modern Israel, I argue that it has become the founding myth of contemporary culture and politics in the United States. It is, of course, a new myth, and as such has usurped the original founding myths of our nation.

Through the years many stories have become a part of American folklore and culture. These stories have shaped American values and belief systems. A few of the most well known founding myths were those of Christopher Columbus, the Pilgrims, and George Washington. Columbus has often been cited as a "founder" of the American nation. Columbus was seen as heroic, noble, rational, intellectual, and of course European. The Pilgrims were dedicated to a cause despite tremendous hardship. George Washington was noted for his honesty --- "I can not tell a lie," --- and for being both just and wise.

Although many additional figures and stories created a distinctive American folklore, these three, all at one time recognized by national holidays, were critical in the shaping of American values. By the early twentieth century, all school children knew these stories and accepted the view that Columbus was a brave explorer who demonstrated the foolishness of those who still thought that the world was flat. Children dressed as Pilgrims and as Indians (no "native Americans" in those days) to commemorate the hardships of that first brutal winter in the new world. They celebrated the tenacity of the Pilgrims who went to great lengths for the principle of religious freedom to practice their form of Christianity without the purview of any Pope or King. George Washington (whose birthday was still celebrated) was held up as not only honorable and wise but as our country's "father." He represented our freedom and our strength. He was like that great symbol of our country --- the eagle

holding an olive branch in one claw and in his other thirteen arrows, symbolizing our strength and power both in peace and in war.

Today, these founding myths are all but a thing of the past. Columbus Day has generally been removed as a holiday from school calendars. Columbus is often derided for having "been lost" or, even worse, criticized for leading the way for the genocidal slaughter of the indigenous American populations by the Spanish. The Pilgrims have not fared quite as badly, although giving thanks to God for helping us through hardship has largely been replaced by eating orgies, football games and shopping at the mall. Washington, like Columbus, has lost his holiday, which has been replaced by the generic "Presidents Day" where all Presidents are apparently equally honored. Those who would denigrate the office through lying, cheating, and stained blue dresses are now equally honored. Washington, once thought brave and heroic, now stands beside

those who have aided in the degradation of our once great nation.

In our post-World War II society, the earlier founding myths have been replaced by the Holocaust myth. Although not yet a national holiday in the U.S., Holocaust Remembrance Day has been gaining increasing attention in recent years. It is probably only a matter of time before it is fully recognized with a national holiday. While the earlier myths are derided as Eurocentric, the Holocaust has become key to shaping our own values and belief systems. Education World, an on-line resource for teachers, identifies the key lessons of the Holocaust as follows, “the fragility of democracy, the dangers of indifference, the roots and ramifications of prejudice, and the importance of individual and civic responsibility.” These “lessons” have shaped current belief systems throughout our country. While these lessons may seem appropriate on the surface, the emotions surrounding the Holocaust story, and perhaps the story itself, allow each of them to be corrupted in their own way. Writers and historians are routinely imprisoned in the name of “democracy.” While combating “indifference” there is an unwillingness to face historical truths. The ramifications of “prejudice” are forgotten when it is taught that Germans should be hated.

A new value for the United States is the complete and total *intolerance* of prejudice and racial discrimination. The Holocaust myth teaches that prejudice and even indifference to prejudice result in the gas chambers of Auschwitz. To combat this, we see “hate crimes” legislation enacted by both state and federal government – so that not only is the crime itself punished, but the intent or thought that ostensibly

resulted in the crime. Hardly a week goes by without some entertainer running afoul of a human-rights enforcement organization for having said the wrong thing or expressed the wrong sentiment on television or the radio or even in private conversation. Refusal to acknowledge racial differences and intolerance of those who do has resulted in millions of dollars of wasted spending on failed programs such as “No Child Left Behind” and has shattered careers, most recently that of Dr. James Watson, the noble-prize winning molecular biologist.

The Holocaust is exploited to value diversity at any cost. While many Americans oppose granting

This is to say, Christianity (with its 2,000 years of history) is ultimately responsible for Auschwitz. Today, not only is European culture under attack, but Christianity too is denounced as not only foolish, but racist and intolerant.

amnesty to 20 million illegal immigrants and even question U.S. policy with regard to legal immigration, leaders of both parties advocate widespread immigration programs. The Holocaust has been used to blame American immigration restrictions for hampering the escape of Jews from National Socialist Germany. Restriction of immigration is viewed as one more form of racism. Therefore, only open borders can prevent another genocide.

In its foreign policy the United States has adopted a position that can only be described as “Israel, right or wrong.” While acknowledgement no less than criticism of that policy is derided as “anti-Semitism,” few are willing to

brave the sure-to-follow defamation. Even seemingly bulletproof commentators such as former President Jimmy Carter has run afoul of the intolerance of any criticism of Zionism or American policies relating to Israel. If racial prejudice is bad, the Holocaust promoters teach that anti-Semitism is even worse. Prohibiting a free exchange of ideas on such matters stifles public discourse and stands opposed not only to the First Amendment to the Constitution, but to the very principles on which this country was founded.

The American public has found that condemnation of racial and religious discrimination is not enough. Today White culture and European heritage are denounced for being ultimately responsible for the thinking and the ideologies that resulted in the Holocaust. In the heart of our nation’s capital, in Washington DC, the United States Holocaust Memorial Museum was founded. One of the first exhibits that one is confronted by in the museum is a video which condemns 2,000 years of anti-Semitism which, it alleges, resulted in the Holocaust. This is to say, Christianity (with its 2,000 years of history) is ultimately responsible for Auschwitz. Today, not only is European culture under attack, but Christianity too is denounced as not only foolish, but racist and intolerant.

Even Ann Coulter, darling of the conservative media circle, was recently derailed by what some might consider a “liberal” rendering of St. John’s “No One Comes to the Father, except through [Jesus],” resulting in her defamation by the so-called Anti-Defamation League. Christian conviction that they have the only way to heaven and the only proper relationship with the Lord Almighty is seen as one more instance of intolerance –

this time of other religions. The Holocaust myth teaches that all are equal and to say otherwise is tantamount to Fascism. Today, schools display “holiday trees” and hold “holiday concerts,” they may even light Kwanzaa candles but any mention of Christmas is seen as part of the continuum of 2,000 years of Christian anti-Semitism.

As political correctness has evolved into out-and-out thought-control, anyone who challenges the new orthodoxy quickly finds himself ostracized, persecuted, unemployed and even unemployable. Huey Long is remembered for having said, “Fascism will come to America, but likely under another name, perhaps ‘anti-Fascism.’” The new Fascism has arrived in exactly such a form. In the name of “tolerance” we see intolerance practiced daily. In the name of “anti-defamation” we see individuals defamed and their lives ruined.

The Holocaust myth has resulted in the replacement of traditional American values, which emphasized the heroic and noble, the wise and intellectual, with a paranoid and neurotic thought police. It is not only our heroes who are denigrated but even the “normal” man. In his place stand the “victims,” the oddities, and the deranged. Indoctrination is being practiced full-time in our schools and universities, and not only through the state-mandated Holocaust curriculum but in the general curriculum as well.

Conservatives and the American Right often shy away from the Holocaust subject. Ironically, their attention is focused on the symptoms that sickness produces —out-of-control immigration, racial hypocrisy, and an interventionist foreign policy. At the heart of our country’s ills is its new founding myth, the Holocaust --- and the

taboo against questioning it. It can and should be argued that even if 100% of this fantastic collection of stories were true, the Holocaust stands at the epicenter of the American problem today.

As political correctness has evolved into out-and-out thought-control, anyone who challenges the new orthodoxy quickly finds himself ostracized, persecuted, unemployed and even unemployable. Huey Long is remembered for having said, “Fascism will come to America, but likely under another name, perhaps ‘anti-Fascism.’”

The Holocaust has impacted the very psyche of our nation and reshaped our outlook as well as our most fundamental beliefs. The Holocaust is an unhealthy myth on which to base any society or culture – for it reverses all traditional values, replacing good with bad. A recent example is the heroic status awarded to Oskar Schindler, a morally bankrupt individual who made his living off of slave-labor, cheated on his spouse, and was a traitor to his country. The application of such lessons to American culture can only result in its continuing moral degeneracy and ruin. If, like so many myths that have gone before, it is discovered that the Holocaust is based as much on fraud as it is on fact, and we are not allowed to reveal that fraud, we risk sacrificing our nation on the altar of a great taboo and will thereby betray our own founding culture.

If the Holocaust as we know it was the result of propaganda lies, faulty memories, and fanciful exaggerations, then the revision and correction of the historical record is not a matter for academics and

historians alone. In fact, Holocaust revisionism may be the only way to save our nation from the Orwellian nightmare into which it is sinking, and return us to our original founding principles and values. Holocaust revisionism, far from being useless, or evil, is a key to saving our nation from the corrupt cultural transformation that is currently underway.

A return to our founding values can only happen by correcting the damage that has resulted from a force-feeding of Holocaust mythology, which promotes the unique monstrosity of one people and the universal “righteousness” of another. Holocaust Revisionism is not a body of work that is perfect, but it is one that is committed to a free exchange of ideas, dedicated to correcting the historical record in the light of day, and one which represents the heart and mind of our once great American culture. Nearly a half century ago, Harry Elmer Barnes penned these words:

“Unless and until we can break through the historical blackout, now supported even by public policy, and enable the peoples of the world to know the facts concerning international relations during the last quarter of a century, there can be no real hope for the peace, security and prosperity which the present triumphs of science and technology could make possible. The well-being of the human race, if not its very survival, is very literally dependent on the triumph of Revisionism.”

Barnes’ words ring no less true today than when he wrote them. What has changed, for the worse, is the gravity of the challenge to American culture.

BookNotes

Belzec in Propaganda, Testimonies, Archeological Research, and History by Carlo Mattogno.

Chicago, IL: Theses & Dissertations Press, 2004.
Softcover. 134 pages.

Reviewed by Richard Widmann.

Belzec is volume nine in Theses & Dissertations Press's extremely useful Holocaust Handbooks Series. The Holocaust Handbooks as a whole are the most significant contribution to the recent literature of scientific Holocaust revisionism. This slender volume by Italian researcher and author Carlo Mattogno is particularly important due to the increased attention to Belzec within the fundamentalist camp, as well as from David Irving who cites it as part of the reason for his recent change of opinion on the Holocaust story.

Once in the shadows of the more "popular" Auschwitz, Majdanek and Treblinka, Belzec now finds itself at the center of the Holocaust debate. The shifting emphasis may be due in part to the total lack of forensic and hard scientific evidence for what actually happened at Belzec. Following the closing of its gates in December 1942, the SS are said to have dismantled the camp and removed any traces of their "criminal" activities.

There is no doubt that taking careful revisionist aim at Belzec is a useful and important endeavor. Mattogno's book however suffers from strained translations, poor organization, and lengthy quotations that stretch the reader's willingness to carry on. As early as the first paragraph we are already reading about the dimensions of alleged gas chambers rather than an overview or an historical introduction to the camp. This imme-

diately focus on details leaves the reader gasping for breath. Although it is understood that the volume of information on Belzec is significantly less than some of the other camps, the author spends too much time discussing other camps without a clear explanation as to why. Even in the introductory first section of chapter one, Mattogno spends more than half of his time discussing Sobibor.

Although a rather turgid read, the book does add value to the debate over the happenings at Belzec. We are reminded that Belzec was originally charged with having employed large electrocution chambers where Jews were said to have been placed in rooms that were filled with water up to their waists, after which electric current was utilized to kill thousands at a time. In addition, Belzec was part of the infamous "soap factory using human fat" propaganda myth. The widely disparate stories about the murder weapon at Belzec eventually focused in on diesel engines which have been brilliantly debunked by Fritz Berg in several articles but which receive little substantial attention here.

Mattogno spends some time addressing the various Belzec "eyewitnesses," including the infamous Kurt Gerstein (the subject of Henri Roques' classic treatment) and Rudolf Reder as well as others. Although there is some value in pointing out the inconsistencies contained in these testimonies, the reader is left unconvinced

that nothing nefarious happened at Belzec.

Not until nearly three quarters of the way through this volume do we arrive at the best arguments against the extermination thesis at Belzec. Mattogno reveals recent archeological research at the camp and finally does what he does best when he discusses the capacity of the graves for the victims and the tremendous amount of wood that would have been required to cremate the hundreds of thousands of alleged victims. In this section, Mattogno makes a strong case that no more than 434,000 were transferred to Belzec in the first place, shooting down fundamentalist claims of 600,000 to a million victims. In addition, Mattogno makes it quite clear that the murder and cremation of 434,000 persons at Belzec was just not feasible.

If we know how many were transferred to Belzec and we refuse to accept the leap of faith that results in the fundamentalist unproven conclusion that all were murdered, we are left wondering: what did become of these Jewish transferees? Mattogno alleges that they were transferred further to the east. He provides interesting evidence of transports to other camps including Majdanek. Still, the final conclusion that Belzec was a transit camp seems inconclusive at the end of the volume.

Although this answer is more palatable to revisionists than the extermination theory, we are left with an understanding that tens of

thousands perished at Belzec, maybe even upwards of 100,000 victims. Although Mattogno has provided ammunition for the debate, it is clear that Belzec is sig-

nificant enough to warrant a clearer, more thorough examination. With the current state of revisionist persecution in Europe and elsewhere, it is unlikely that such a

volume is forthcoming. Until that time, revisionists will need to be content with Mattogno's imperfect volume.

YAD VASHEM TO OPEN ARABIC LANGUAGE WEBSITE

Bradley Smith

Jerusalem's Yad Vashem Holocaust museum will add an Arabic-language section to its website **in January. That's about one year after the Teheran Holocaust conference of December 2006.** Yad Vashem President Avner Shalev said, "It's no secret that the Holocaust is not taught in schools in Muslim countries and that the absence of relations with Israel renders the relevant information inaccessible. In the eyes of Yad Vashem, the internet is an excellent tool for the distribution of information, be it scholarly studies, articles, survivor testimonies, or photographs.

"The power of the internet is that it enables users to circumvent the authorities ... If openly reading a book on the Holocaust in a Muslim country can cause problems, the internet is an open space that defies borders."

Dana Porat, responsible for the site's content, emphasized the extremely sensitive nature necessary in choosing materials to translate. "We wanted to eschew sensationalism," she said.

Shalev said: "We know that the Arabic site will not change the opinions of Holocaust deniers, but this is an explicit attempt to confine and marginalize them through spreading knowledge ... Yad Vashem is not a political entity. It would be a horrible mistake to tie the Holocaust to contemporary politics, as this will derail the discussion and give rise to arguments unconnected with the (Holocaust) itself."

That's the way these people actually talk. Holocaust revisionist arguments are not taught in American schools because the connected-by-the-brain American relationship with the Israel "ren-

ders the relevant information inaccessible."

"The internet is an excellent tool for the distribution of information ..." Agreed. The internet is precisely why revisionism is still alive, and why it is growing both in Muslim and Western countries and everywhere else on the planet.

"The power of the internet is that it enables users to circumvent the authorities ..." Agreed. Not all of us can circumvent the "authorities," including the thought police of Yad Vashem and like institutions, but most of us can. It's the only two-way street these folk have not been able to entirely close down. If an American student is afraid to reference revisionist texts on campus without being punished one way or the other, the internet provides "an open space that defies borders" and it is, in fact, where students are going.

Of course, the Yad Vashem folk do want to "eschew sensationalism." Who woulda' thought? Do they really believe that Arabs are not going to see that the Holocaust is an enormous sensationalist exercise indulging itself with vulgarities never before emulated in

Western culture --- or I suspect in Muslim culture?

Shaleve tells us that this is an "explicit attempt to confine and marginalize" deniers by "spreading knowledge." Not knowledge published by "deniers" of course. You see, there is knowledge, and then there is "knowledge." Yad Vashem knows the difference, and it knows what is good for Yad Vashem and what is not good for it.

Shaleve tells us that Yad Vashem is not a political entity and that it "be a horrible mistake to tie the Holocaust to contemporary politics" Yad Vashem is a political entity every way you look at it, as is every other institution that exploits the "unique monstrosity" of the Germans to benefit Israel and Jewish/American political culture world-wide.

It occurs to me to wonder why I bothered to spend the time to write this story. These folk are beyond the pale, in the sense that what they argue is beyond the pale. But then, that's what revisionists work with, what we have always worked with. A story that is "beyond the pale."

IN THE NEWS

David Irving promises the Jewish Chronicle that he will sue the paper if it continues to refer to him as a “Holocaust denier.” The promise and the complete letter follows.

19 October 2007

“Dear Sirs:

“The purpose of this letter: This letter puts your publication on notice that if you should print or otherwise publish anywhere including on your Internet website any statement carrying the defamatory and now demonstrably untrue meaning, whether implicit or explicit, that I am ‘an active Holocaust denier’, or any variations on that phrase carrying the same purport, then I shall without further notice issue a Claim in Defamation against yourselves and the author or authors of the libel, and I shall produce this letter at the hearing of the action as evidence that you published the said libel in the face of such a written warning in support of a possible claim for aggravated damages.

“Argument: I refer you to the many statements I have made in public which are a matter of record and will destroy any pleaded defense of justification. These include but are not limited to my biographies of Dr Joseph Goebbels (1966) and of Hitler (1977, 1991, and 2002), where I describe in detail the mass shootings of Jews and others behind the eastern front.

“My statements in both the Lipstadt trial (2000) and the Vienna trial (2005) left no doubt that I believe (accepting that Höfle document and Korherr report are authentic and not forgeries) the Nazis and their accomplices murdered 2.4 million Jews in the “Reinhardt” camps along the Bug

River (Treblinka, Belzec, and Sobibor); minor questions arise over Auschwitz, but Holocaust historians have also asked them.

“I have demonstrably stated so in public since 1991 (my discovery of the Adolf Eichmann files), 1992 (my discovery of the Hans Aumeier manuscripts and subsequently the full exploitation of the CSDIC files): you will find these statements throughout my website (go to www.fpp.co.uk/search) and repeated in my interview with The Guardian newspaper published on September 29, which you can read most easily at www.fpp.co.uk/online/07/09/Guardian_interview.html, and repeated in The Forward, the foremost US Jewish newspaper (ibid., [/online/07/09/Forward.html](http://online/07/09/Forward.html)).

“The published diaries of my recent visits to these death camps will destroy any doubts you might still entertain: www.fpp.co.uk/docs/Irving/RadDi/2007/020307.html et seq.

“Notice: Should you recklessly and maliciously repeat the lie as defined in the first paragraph to this letter — as you may feel tempted to do now — I shall issue and serve a Claim in Defamation without further notice.

“Yours faithfully

“David Irving”

Well, I don't know. When I first read this I thought: “Here he goes again.” Then I paused to reflect on the fact that David Irving is a lot smarter than I am and maybe, this time, he knows what he's doing. Besides, The Jewish Chronicle may not want the bother. It will be easier for them to just stop using the “denier” accusation and find some other slanderous terminology that is allowed by the anti-Hate

speech folk when it is used against --- “deniers.”

Mark Weber Speaks on the Israel Lobby at the University of Oregon. In spite of protests, media smears and a delay caused by a flight cancellation, Mark Weber addressed a spirited meeting at the University of Oregon in Eugene on Saturday afternoon, Nov. 3, 2007.

The Pacifica Forum, a campus public affairs discussion group, had invited the IHR director, and organized the meeting. Weber's appearance generated wide media attention, and prompted a protest demonstration. In his address, entitled “The Israel Lobby: How Powerful is It?,” Weber said that awareness of the role and impact of the Israel lobby is growing everywhere. (The text of the address is [posted here](#).) A major factor contributing to this trend is the recent publication of *The Israel Lobby and U.S. Foreign Policy*, an important new book by professors Stephen Walt and John Mearsheimer.

“I challenge any fair-minded person,” said Weber, “to read just the chapter on Israel's invasion last year of Lebanon, and the role of the US and the Israel lobby in that invasion, without a feeling of rage over America's support for and complicity in the Zionist state's criminal rampage of Lebanon ... I challenge any caring American to read this book without feeling shame over the leadership of this country, and disgust over the immorality and corruption of the compliant politicians of both major parties.”

Weber's Saturday presentation was recorded for later broadcast on local public access television.

Among the 40-45 men and women who gathered in the campus meeting hall for the event were reporters from a local radio station and from the *Daily Emerald*, the university student newspaper. The *Emerald's* report on the meeting appeared two days later.

In connection with the Eugene event, Weber was a guest on a half-hour segment of the popular "Lars Larson" talk radio show, broadcast on Portland radio station KXL. (The segment can be heard through the IHR website's "[Audio Archive](#)" section).

Way to go, Mark.

Vincent Reynouard, a French national, will spend one year in prison and pay a fine of 10,000 euros for using revisionist arguments in published writings. Reynouard, 38, was convicted for writing a 16-page pamphlet in 2005 entitled "Holocaust? The Hidden Facts." The work was sent to museums and city halls across France and described the Holocaust as "an old propaganda theme". He says that the attempted extermination of the Jewish race which resulted in six million deaths during World War II was impossible. Reynouard is a teacher of physics and mathematics living in exile in Belgium, following his exclusion from the state school system in 1996 after French courts condemned him for publicly questioning the Holocaust story.

Reynouard teaches physics and mathematics. Butz teaches engineering and computer sciences. Next it may be the archeologists who come on board. Or the cosmologists. It's far too early in the game for the historians. The historians are waiting for permission from the State.

<http://www.scrapbookpages.com/Oradour-sur-Glane/index.html>

The first-ever Holocaust seminar exclusively for UN staffers is being attended by 12 UN information officers from a dozen of the 63 UN information offices around the world, including Ankara, Baku, Bangkok, Bucharest, Kiev, Manila, Minsk, Moscow, Pretoria, Tbilisi, Tokyo and Yerevan.

The conference is being held in coordination with the UN's Holocaust Outreach program, which was established in 2006 to warn against the dangers of hatred, bigotry, prejudice and racism, in order to help prevent future acts of genocide.

A previous Holocaust seminar for UN information officials based in Latin America was held earlier this year in Washington DC, while an additional conference for French-speaking UN information officers is scheduled for next month in Paris, she said.

More Holocaust conferences are planned for the remaining UN information centers around the world next year, including those located in Arab countries. The UN information officer from Teheran has not been invited to any of the Holocaust seminars to date, but is expected to be in the coming year. The venue for that seminar has not been set.

When (if) the information officer from Teheran is invited to such a seminar, the appropriate venue for the seminar might be Teheran itself. Surely it would be the most entertaining location for such an event to take place.

El Mundo, Madrid, 08.11.2007, Freedom of Expression cannot be denied even to the Nazis. The first sentence given in Spain for

the crime of genocide apology will also be the last. Moreover, the original law will be revoked.

On November 7, 2007, Spain's Constitutional Court ruled on the case of Pedro Varela, the well-known Spanish human rights activist and publisher. Pedro Varela was sentenced initially (Nov. 16, 1998) to five years in prison by a Barcelona court for selling books that were considered to contain articles of race hate and holocaust-denial. In fact, they were books that disputed certain aspects of the modern holocaust dogma. On April 30, 1999, the highest appeal court of Catalonia overturned the verdict and denounced the original verdict, as well as the law the verdict was based on (article 607.2 Spanish penal code), as illegal. Three judges came to the unanimous conclusion that such a law violates human rights by depriving every individual from his or her basic human rights (UN Charter, Article 19).

The Spanish Constitutional Court now confirmed the ruling of the Catalonia Appeal-Court and abolished Spain's "holocaust denial-law" because it deprives people of their right to freely express their opinions. This ruling by the highest judges of Spain is a blow to Holocaust-Germany that had used all her resources and powers to form a thought-crime alliance in Europe. Holocaust-Germany's intention was to throw everyone in prison who objects to holocaust-lies.

Vaya Espana! Pedro Varela is a hero of the free speech struggle taking place throughout Continental European culture. I like the insulting term, which I have never seen before --- "Holocaust-Germany."

OTHER STUFF

Norman Mailer is dead at 84

The last time I saw Norman Mailer on the television was a couple years back when he had to walk using two crutches, not the traditional sort that fit up under your armpit, but those that have a support that wraps around your wrist. He appeared to be in good humor, but he looked old and weak and nearing the end even then. Nevertheless, I was sorry to learn that he was gone and memory flew back to the one night in Mexico City when we met, and how it went.

Norman Mailer was something of a literary hero to me then --- we are talking here about the 1950s --- but he was a hero to me later as well. I had gone to Mexico originally to go to college. I had been a deputy sheriff for Los Angeles County and had expected to be out on the streets in a patrol car shooting at the bad guys. It was something left over from Korea, something that I hadn't finished with, but I had been assigned to the booking office of the County Jail downtown and had quickly grown bored with it. I was 23 years old and I had been writing for a couple years. If I had been out on the street I might have stayed with the force for 30 years, or at least until I had shot the wrong guy and been relieved of duty, or maybe been killed myself.

In those days aspiring and professional writers were all in Paris. I didn't have enough money to go to Paris and live there, though I did have a small disability pension from the Veterans, along with the G.I. Bill benefits. So I went to Mexico, to Mexico City College, which was on the two-lane road that wound through and over the mountains from Mexico City south

to Toluca. The first day I went to the little campus I found that a truck loaded with sand had just sideswiped a little sports convertible and filed up the front seat of the car with sand. The truck and the sports car were lodged together, and the driver of the sports car was buried.

Three of us began digging with our hands to uncover the head of the driver so he would not suffocate. He was a nice looking young man, tall, thin, blond, a Wisconsin sort of fellow. The lower edge of the truck bed was embedded about four inches into the left side of his head and he was dead. I'm trying to recall if he groaned, but I can't remember. I think he did, and then he was finished.

Once I started classes I couldn't really settle down. I was living in Colonia Hipodromo, renting a bedroom in the house of Senora Sanchez and her green-eyed daughter and a two year-old granddaughter. While I was still in college and living with Senora Sanchez I began reading Norman Mailer's *The Naked and the Dead*. I would walk a couple houses over to the little green parkway in the center of *Avenida Benjamin Franklin* and settle down to read as if I were at the park. It was a good book. But then something happened. Lieutenant Hearn (if I recall his name correctly after 50-plus years) was shot through the head and killed. I was absolutely stunned. It was the most dramatic moment with reading a book I had ever experienced. Inwardly, something stopped. It was as if the mechanism itself had stopped. I didn't try to figure out what it was. It took all I had to just bear what I had read.

It was not too long after this incident that I decided to quit college and follow the bulls. I don't recall the moment I decided to quit college, but I do remember the moment I decided to get into bullfighting. There was a *torero* at that time named Alfredo Ramirez --- or *El Loco*. He was called the crazy one because you never knew if he was going to give you a beautiful *faena* or send his animal out of the ring alive. He was tall and thin with an ungainly walk. Some of us had been attending the bullfights regularly, we had seen Ramirez before, but this day he was putting on special performance at the *Plaza Monumental*. He would face all six bulls that day himself. We expected it to be a rather uneven, perhaps even a comic, event.

At the *Plaza Monumental* you were allowed to drink but you had to drink from plastic cups that vendors would sell to you in the stands. No bottles, no cans. I wasn't a big beer guy so I would take in a bottle of red table wine under my jacket or under my shirt, depending on the weather. On this day Ramirez sent two and maybe three bulls out of the ring alive, unable to work them, an unheard-of event. Another couple he worked in a workman-like way. The boos were sounding out in crescendos. And then with the fifth bull he developed a *faena* that was marvelous. It was beautiful. Majestic. I had never seen anything like it. The *Plaza* was euphoric. At the end of one series of *remates* with the small cape I felt like I was going to literally explode with the beauty of it and I leaped up with my "Ole" and when I did the bottle of red wine fell out the bottom of my jacket and began bouncing

down the concrete steps toward the ring.

I stopped as if I were in a dream. Inwardly I was suffused with the excitement and the beauty of what I had just witnessed on the sand far below. Outwardly I was watching my bottle fall from one concrete step to the next, expecting it to break at each landing, but it just kept going as if in slow-motion down one step at a time until it was at the bottom at the first row of seats, unbroken, and I couldn't really see it any longer. Mike Miller and Paul Trivers, the two guys with me, were laughing and calling me a fool and other more vulgar names. But it was at that moment, with the beauty of *El Loco's* cape work in my heart and still before my eyes, that I decided the bulls were for me and that I was finished with higher education. It was the summer, or probably the fall, of 1954.

It was in 1955 that I met Norman Mailer. That year I was traveling in the mountains of Guerrero and Jalisco caping bulls at village festivals and working *tientas*, where fighting calves are tested briefly to judge how willing they are to challenge the cape. I had completed my first formal fight at Xochimilco, the famous "garden" town in the Valley of Mexico. An American couple had attended the Xochimilco event and had photographed it. They knew people who knew Mailer, and when they were invited to a party where Mailer was to attend, they invited me to go with them.

At that time I was talking to an older, rather beautiful Jewish/Mexican lady who had some interest in me. In the end, the American couple and the Jewish lady and I drove to a large house in an upscale suburb of the city and knocked at the door. It wasn't his

house, he was a guest, but Norman Mailer opened the door. The Americans introduced me as the American who was killing bulls in the provinces, the fellow they had photographed killing at Xochimilco.

Mailer was four or five inches shorter than me, slim, good looking. I was 25 then, so Mailer was about 32. He looked like he could have been younger. When he learned who I was he immediately began questioning me in a very interested, serious way. Here was the man who had written the most astounding scene I had ever read in a book, one I still had not come to grips with. I understood very quickly that he wanted to judge what position I had in the world of the *corrida*, the bullfighting world. He wanted to know if I was someone, or if I might become someone, with the bulls. I was careful to explain that I was a torero without *catagoria*, a *novillero* without any significant accomplishments. I explained that I was caping bulls at village festivals. I had had only one formal fight where I had used the sword. At that moment I gave myself some credit:

"I have to say," I said, "that I handled the sword very well."

Mailer soon understood that I was telling him that I was new with the bulls, not a man of professional accomplishment, and that it would be some time before I would be able to do anything substantial. He stopped talking, turned his eyes away from me, and invited the four of us to enter the house. Mailer and I did not exchange another word, another glance, that night. He was a professional, while I was an amateur. I never saw him again.

But I did observe one interesting scene later that night. There were a number of us in the big, high-ceilinged kitchen. A dozen

big, mature Mexican men were talking about the bulls. Mailer, much smaller than the Mexicans, was circling them as if preparing to attack. I was standing alone against a wall with my hands behind me, listening and watching. Mailer was listening to the Mexicans intently while he paced back and forth outside their circle, waiting, wanting, to get into the center of it. And then suddenly Mailer jumped into the middle of the conversation.

"What the bullfight needs," he said with complete assurance, "is something comic."

There was a moment of silence among the men. No one responded to Mailer, and then the conversation resumed from the place where it had been interrupted as if he were not there. Mailer turned and walked out of the kitchen. That was the last time I saw him. Later on I heard a rumor that my Jewish lady had spent part of the evening with Mailer "upstairs." After that night, I never saw her again either. I was traveling in the provinces

A long time later I heard that Mailer had written a piece about "El Loco" and I always thought I would look for it but I never did. Doing an Internet search this morning I find that it was included in an anthology of his stuff published in 1999 titled "The Time of Our Time." I found one quote.

In the essay "Homage to El Loco", Norman Mailer recounts the summer of 1954 in Mexico City when he "got religion" at the bullfights ... In riveting detail that equals his finest writing on boxing, he describes the rise of El Loco - "The Crazy One" - a novice bullfighter from the provinces. "When El Loco was bad, he was not mediocre or dull, he was simply the worst, most inept, and most

comical bullfighter anyone had ever seen." When he was good, he took your breath away: "His work was frightening", passing through barriers that "shattered the comprehension of the most veteran bullfighting critics". It was this polarity that captured Mailer. There was no in-between with El Loco, never a display of mere competence; he lacked "the ability most bullfighters, like most artists, possess to be false with their art".

Pretty good writing there.

It occurs to me for the first time, in this very moment, that it is possible --- just possible --- that Mailer and I were both at the *Plaza Monumental* that afternoon when El Loco failed with three and maybe four bulls, sending them out of the arena alive, and then pulled off the most magnificent performance with an animal I had yet seen. That could have been the afternoon when Mailer "got religion" at the bullfights, the afternoon when Smith lost his half-empty bottle of wine. That was more than fifty years ago, but the timeline is right. That *corrida* took place in the fall of '54, and a year later in '55 I had made my first kill and was introduced to Mailer. It's possible.

About ten years later, in the mid-1960s, I am at a Hollywood party in the house of Joan Sitzer and Merle Edleman. A modest house, a lively party. One young lady was particularly interested in talking to me. Her name was Deena Metzger. She was small and dark-haired and good looking and very smart, a poet, and very good company. I had been in the book business on Hollywood Boulevard, had been prosecuted for refusing to stop selling Henry

Miller's *Tropic of Cancer*, so it was only natural that a bookseller and a poet would talk about books and writing and so on. The conversation turned to Norman Mailer. I suppose he was in the news, he was oftentimes in the news back then, and I mentioned that I had met him once.

I told her about the meeting in Mexico City and his lack of interest in me. And then I told her about reading *The Naked and the Dead* and how I had been so deeply stunned when the Lt. Hearn character was killed with a shot to the head. And at that moment --- I remember the moment with great clarity even 40 years later --- at that moment talking to Deena I saw the connection between reading in 1954 of Lt. Hearn being killed by a shot through the head and the fact that three years earlier in Korea, in 1951, I had been shot in the head by a Chinese machine gunner. I think I was as much surprised by the recognition of my own stupidity in not having made the connection before as I was by recognizing the connection itself in that moment.

Even today I cannot fathom why I did not see it immediately upon reading the scene in Mailer's book, sitting there in the parkway on *Avenida Benjamin Franklin*. It wasn't stupidity exactly, but a psychological unwillingness to consciously recognize what was obvious. But to what end? I can still recall the dreams where the bullet smashes into the side of my head and how the head explodes in concentric rings of expanding flashing brilliant light. It's as if memory were trying to tell me something. Maybe it was trying to tell me to get over it. Sometimes I'm a hard guy to get through to.

*** I don't know if old stories about killing bulls and being shot in the head and being dismissed by a famous American writer as a nobody, stories I have never gotten tired of telling, is really the best way to end the December 2007 issue of *Smith's Report*.

I could have chatted up a little news about the film we are working on. I could have written about the new book I will have out in January. But I wrote in the enthusiasm of the moment what I wrote. Nothing deathless, only my awkward gift to you for this best of all seasons.

My wish is a fine Christmas and a good, solid New Year to one and all --- to everyone of you.

Bradley

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